MAKUTA BANDHA.

. CHAMPU KAVYA.

(with an English Translation)

A Coronation Souvenir

T ... 'NG GEORGE V and QUEEN MARY

Emperor and Empress of India.

(Published on 12th December 1912.)

By

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श्रीरस्तु ॥

मेरी-जार्जचक्रवर्तिनोः

मकुटबन्धचम्पूप्रबन्धः

श्रीभाष्यसिंहासनम्

कुरुकेशालयनडादूर् -

वात्स्यश्रीनरसिंहाचार्येण

मेड्रास्प्रसिडेन्सीकालेज्संस्कृतपण्डितेन

विरचितः

भाषापरिवर्तनसहितः

चेन्नपुरीस्थब्रह्मवादिन् मुद्राशालायां

परीतापिसंवत्सरे मुद्रितः

विजयते

December 1912.

OPINION.

I have heard with great interest the "Makutabandha-Champu" kindly read to me by its author Sriman T. N. Narasihmachariar, Sanskrit Pandit, Presidency College, Madras. The grand and unique event of His Imperial Majesty's Coronation Durbar at Delhi has been chosen by the authors as the subject of his work ; and it is written partly in verse and partly in prose in the style of Champu Kavyas in Sanskrit.

Every line in the work breathes the spirit of loyalty to the British throne. Not only to the loyalty of the author but also to the abiding character or the impression created in the Indian mind by the Coronation Durbar, this Kavya, appearing as it does nearly one year after the memorable event, bears strong and eloquent testimony.

I am also glad to be able to add that especially the verses in the work are written in a remarkably good style. I hope that the devout loyalty and the profound scholarship of the author will be adequately appreciated by the Government as well as by the public.

(Sd.) S. KUPPUSWAMI SASTRI

Ag. Professor of Sanskrit and Comparative philology

Presidency College Madras.

This book was written with the consent of Rao Bahadur Professor M. Rangacharya. It was fully read to him by the author. He expressed his high approbation of it. He was, further, kind enough to offer valuable suggestions and make desirable corrections whereever it was found necessary. He has promised to write a few pages by way of introduction to the work. As he is not enjoying good health, the author is unable to get it written from him. As soon as he recovers, the promised preface will be added to the work.

THE AUTHOR.

PREFACE

This Champu-Kavya is written in commemoration of the coronation of the Emperor George at the famous city of Delhi. Originally at a very remote period, the city was built by the celestial architect Viswakarma at the command of Lord Krishna for the use of Yudhishthira. It was under the occupation and protection of the Pandavas who were the essence of the "five Indras" and some other Gods. Its beauty was enhanced by the splendid assembly hall constructed there by Maya, the demon-architect. It is known to historians as the city of Indraprasta. So its greatness is beyond the province of human language. Even now we find there in their embodied and developed condition as it were, the sincere benedictions showered upon the Pandavas by Sri Krishna, and many Rishis such as Narada and Vyasa. Our Emperor George who is bent upon doing his duties properly and who sees that others do not intermit their respective duties, was not pleased with his coronation in England, thought that he could be satisfied only if his coronation was celebrated in our presence at Delhi, the seat of all virtues situated in Arya-varta. Accordingly he came to India from a distant shore and had the festival of his coronation performed at Delhi. He displayed his fraternal affection towards us and cheered us up by pouring words of hope into our hearts. He has thus shown us a favour which is novel and unique in itself which will be remem-

bered by us all for myriads of aeons and which is conducive to the happiness of us and his. Hence our feeling of extreme joy and wonder. So it is but proper for us that such an act of favour should be proclaimed everywhere and immortalised by embodying it in letters and bringing out a literary production which will live for many ages to come. Those who are acquainted with English, delight themselves by learning it from journals and books written in that language. But those eminent scholars whose knowledge is confined only to Sanskrit are unable to enjoy and appreciate it adequately. It is only proper that a divine action performed in honour of an Emperor who is divine to the core like Yudhishthira and such other persons, in a place which partook of the divine essence, should be given expression to like the Mahabharata, in the divine tongue. It is partly with this end in view and also with a view that the Pandits of the hoary East may well understand the significance and enter into the spirit of the various acts of kindness, and that it may also serve as a suitable text for young students of Sanskrit to widen their knowledge of the language and literature, that this Champu-kavya named 'The Coronation' was composed. The work consists only of two chapters; for it aims at brevity so as to avoid the great difficulty and expenses involved in its publication had it been otherwise, and to enable the many to read it who are too much engaged in the pursuit of their business in the active world, to attend to the study of big literary compositions. A translation into English is appended to the work to enable those who are

not well acquainted with Sanskrit, to understand it well. It is arranged in an order corresponding to the original thus making reference easy. Everything is but appropriate.

THE AUTHOR

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Sanskrit Pandit, Presidency College, Madras.



श्रीमतेहयग्रीवाय नमः ।

अवतरणिका ।

अथेदानीं डेल्लीति प्रसिद्धायां देहळिनगर्यां प्रवृत्तं जार्जचक्रवर्त्तिनः मकुटनिबन्धमहोत्सव मधिकृत्यायं चम्पूप्रबन्धो निबध्यते, तत्र तावद्देहळिनगरीपूर्वं धर्मसुतार्थं श्रीकृष्णेनविश्वकर्मणा देवशिल्पिना विनिर्मापिता पाण्डवैरिन्द्रांशभूतैर्देवांशभूतैश्चाध्युषिता परिपालिता मयेनासुरशिल्पिना निर्मितयाऽत्यद्भुतया सभया विराजिता इन्द्रप्रस्थाभिधाना च राजधानीति चरित्रविद्भिरवगम्यत इति तस्या महिमा वाचामगोचरो भवति, अनन्तरं च धर्मसुतानुग्रहार्थं तदातदा तत्र सान्निहितैर्वासुदेवनारदव्यासादिभिः प्रसादितानि मङ्गळाशासनानि तत्र मूर्त्तानीवाद्याप्यवतिष्ठन्ते, तत्तादृशे आर्यावर्त्तान्तर्गते धर्माधिष्ठाने धर्मप्रवर्त्ती अस्माकं जार्जचक्रवर्त्ती स्वस्थाने मकुटनिबद्धोऽपि अस्मत्पुरतो मकुटनि बन्धोत्सवः प्रवर्त्तनीय इति मनसिकृत्य द्वीपान्तरादागत्य तथैव तत्र तं महोत्सवं निर्वर्त्यास्मासु सौभ्रात्रं प्रदर्श्याभयप्रदानपूर्वकमन्वग्रहीदिति यत्, सोऽयमेतावाननुग्रहः पूर्वैरनाविष्कृतोऽस्माभिराकल्पमविस्मरणीयोऽतिविलक्षणस्तस्यास्माकमपि श्रेयस्करश्चेति चित्रीयामहे वयम् . अतः अयमनुग्रहः ग्रन्थनिबन्धनेन प्रचुरीकरणीय आकल्पं स्थिरींकरणीयश्चेत्यालोच्यमाने यद्यपि हौणवाणीनिष्णाताःप्रसिद्धिपत्त्रिकाद्वारा ज्ञात्वा नन्दन्ति,तथापि तदनभिज्ञा गैर्वाणवाणीमात्रश्रान्ताःप्राच्यांःपण्डिता न जानन्ति, तेऽपि

ज्ञात्वा निरवधिकाऽनन्दरसनिमग्ना भवन्त्विति मत्या धर्मपुत्त्रादिवद्देवांशभूतस्यास्य तादृशे धर्माधिकरणस्थाने प्रवृत्तं धर्मसंस्थापनचरितं महाभारतादिवद्देवभाषयैव निबन्धुमुचितमिति मत्वा, व्युत्पित्सूनां बालानां व्युत्पत्तिसाधनतामप्यालोच्यायं मकुटनिबन्धनामा चम्पुप्रबन्धः प्रख्यापनव्ययभीत्या द्रष्टॄणां सौकर्यार्थञ्च उच्छ्वासद्वयात्मक एव समग्राहि, गैर्वाणवाणीपरिचयालसानामवबोधनाय हौण्या वाण्या पृथग्यथासंख्यं विपर्यवर्त्ति चेति सुधीभिर्विभावनीयामिति सर्वमनवद्यम् ॥

ति. न. नरसिंहाचार्यः

मेड्रास् प्रसिडेन्सीकालेज् संस्कृतपण्डितः ॥

एतद्ग्रन्थकर्त्रा विरचिताः ग्रन्थाक्षरमुद्रिताः ग्रन्थाः ।

1. श्रीनिवासमुनिपञ्चाशत् ।
2. देशिकदशकम् ।
3. सदनुग्रहः ।
4. वरदराजविंशतिः ।
5. टिलोपसाञ्चिका, नागराक्षरमुद्रिता ।
6. मकुटबन्धचम्पुप्रबन्धः,

अनेन प्रचुरीकृताः अम्माळ्वरददेशिकविषयाः ग्रन्थाक्षरमुद्रिताः

'वरददेशिकाभ्युदयम् ।'

वरददेशिकवैभवप्रकाशिका ।' इत्यादयः पञ्चदश प्रबन्धाः ॥

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श्रीमते हयग्रीवाय नमः ॥

जार्जचक्रवर्तिनः

मकुटबन्धचम्पुप्रबन्धः ॥

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1. हयमुखमभिवन्द्याहं हरिहरशक्रादितेजसामंशम् ।
स्तौमीह जार्जदेवं मकुटनिबद्धम्महात्मभिर्डेल्ल्याम् ।

2. स जयति मकुटनिबद्धो द्वादशदिनमासयोर्महाराजैः
कूटाधिपमितवर्षे देहळ्यां भारते वर्षे ॥

3. तव तु महिमतत्त्वं स्मर्तुमत्यन्तदूरं
नृप चरितसमुद्रे पारगानामपीदम् ।
अहमिह यतमानो हासपात्रं भवेयं
गजपतिभिरसाध्ये दंशको यद्वदुद्यन् ॥

4. तदपि तव गुणौघाश्शौर्यधैर्याऽनृशंस्या-
भयवितरणरक्षास्थूललक्षत्वमुख्याः ।
अभिजनसहभूताः पूर्वपूर्वागता ये
मम हि मुखरतायां कारणं तत्क्षमस्व ॥

5. दुष्टा अपि मम वाचस्त्वत्सबन्धाद्भवन्ति खलु शिष्टाः । रथ्यापा अपि मिळिता गङ्गापाभिर्भवन्ति पापहराः ॥

6. विक्टोर्यायाः पौत्रः एड्वोर्ड्राजस्य तनुभवो मेर्याः ।
प्राणेशोऽलग्जाण्ड्रागर्भोद्भूतो हि जार्जनामाऽयम् ॥

7. द्वादशमण्डलमध्ये जिगीषुरासीदितीव संप्रेक्ष्य ।
द्वादशदिनमासोरयमभिषिक्तः कूटधेयगे वर्षे ॥

8. अभिजिन्नाम्नि मुहूर्ते विरोधिकृति वत्सरे मुकुटबद्धः । यस्मादभितो जिष्णुर्विरोधिनः कृन्ततीति साद‍ृश्यात् ॥

9. सोऽयं पितरि स्वस्थे मकुटनिबन्धन्तु तत्र लब्ध्वापि । अस्मदनुग्रहबुद्ध्या देहळिनगरन्तदर्थमायातः॥

10. इन्द्रप्रस्थपदयुता कुरुसुतनगरी पुरा बभौ या वै ।
सैषेति संवदन्ते देहळिनगरीं पुराविदोऽभिज्ञाः ॥

11. प्रस्थाय परिवृतोऽयं बहुसंख्याभिस्स्वकीयसेनाभिः।
नौकाभिरिहाऽयातो लण्डन्नगरादहोभिरुपविंशैः॥

12. प्रथममवतीर्य बम्बाय्नगरे सम्यक्समन्ततो वीक्ष्य।
उत्सुकबहुजनदृष्टो मेरीसहितस्समासदड्डेह्लीम् ॥

13. तत्र हि पूर्वम्मिळिता नानादेशाऽगता महाराजाः।
बहुभिः परिचरवर्गैरनुयाता वन्दितुं प्रभूत्तंसम् ॥

14. तद्वन्नानादेश्या दिदृक्षवस्तं जनाः परोलक्षाः ।
आङ्गा वाङ्गकलिङ्गाः कुन्तळकाश्मीरमगधकम्बोजाः ॥

15. लाटा गौडा घूर्जरमाळवसौवीरसैन्धवाऽनर्ताः ।
आरट्टचोळकेरळपञ्चालाभीरचेरचीनस्थाः ॥

16. कोङ्कणवङ्कणनङ्कणकोसलशकनिषधपारशीकस्थाः । मात्स्या माद्रा यवनास्तुरुष्कदेशीयकाशिकाञ्चीस्थाः ॥

17. केकयहेहयमलदा द्रविडकरुषाख्यकुल्यकाम्पिल्याः । सुह्मान्ध्रदेश्यसाल्वाः पारदयौधेयकिङ्गगान्धाराः ॥

18. बाह्लीकटर्कहोलास्त्रिगर्तलम्पाकशूरसेनाश्च ।
मुद्गरककामरूपा मौरिकितोक्षारकुसटचेदिस्थाः ॥

19. तिलखलहुलिङ्गमरवो भोजमहाराष्ट्रजाङ्गलेषीकाः।
शबरोदुम्बरसौरा मेकलवृकसेतुजापरान्ताश्च ॥

20. शरदण्डमहाकारादशार्णयौगन्धरादिसम्मिलिताः।
प्रतिविहितशिबिरभाजः प्रतीक्षमाणा अवास्थिषत भूपम्॥

21. भूपप्रतिनिधयो ये चेन्नपुरीशस्तथैव वङ्गेशः।
बम्बायीशः प्रथमप्रतिनिधिरपि ते सहानुगा आगुः ॥

22. मकुटमहोत्सवदिवसे व्युष्टे भ्रष्टे च तारकानिचये।
इन्दौ मन्दमयूखे भास्वत्युदिते पलायिते ध्वान्ते ॥

23. मन्दे वहति समीरे विकसितसरसीजवासनाचोरे।
मुखरे विकिरसमूहे विहरणलोभेन सर्वतश्चलिते ॥

24. प्रथमप्रतिनिधिविधिना विंशतिदशशतकपरिमिताः पदगाः। सूर्मिरवभेरिनिनदैर्दिगन्तराळानि मुखरयामासुः ॥

25. देहळिनिकटारामे पटगृहवाट्यस्सहस्रशः क्लृप्ताः।
तत्तद्यथोचिततया पृथक्पृथक्त्वेन सार्वभौमादेः॥

26. (गद्यम्) तथाहि—अतिसरळघनधवळबहुविस्तारायामवराशिवरनिर्मितानाम् अभ्रंलिहद्विभूमप्रासादानां नवविचित्रनानाविधधातुरागरञ्जितानां प्रवाळमणिशलाकाशालिवातायनशतविद्योतमानानांश्लक्ष्णीकृतचन्दनस्तम्भगुम्भधारितानां राजतकवचावृतहाटकबुद्बुदार्बुदालङ्कृतविकटकवाटसंपुटघटितान्तर्द्वारबहिर्द्वारशतसङ्गतानाम् इन्दुमणिमयकुट्टिमघटितनानाविधनवरत्नखचितसौवर्णराजतपत्रलेखाप्रसूनकादिभक्तिविभक्तानां हरितचूतचन्दनादिपल्लवतल्लजमन्दारकुसुमवन्दनमलाऽलङ्कृतानांपरिणतफलभरभरितरम्भास्तम्भसंभृतानांलम्बमानतालहिन्तालखर्जूरनारिकेळफलगुच्छकसुच्छायानां मुकुरदीपमणिदीपमालादीपतोरणदीपसमीरणदीपनानाविधरसघुटिकास्फाटिकशलाकासहस्रदेदीप्यमानानां मरकतमयसालभ-

ञ्जिकापुञ्जशुम्भमानानां गन्धजलाभिषिक्तसम्मृष्टनि-
खिलाङ्गणतलानाम् अभ्रंलिहयक्षधूपकालागरुधूपाद्य-
धिवासितानां भाण्डागारभूषणागारवस्त्रागारगर्भागा-
रक्रीडागारदेवागारवधूशालापाकशालास्नानशालागो-
शालवाजिशालरथशालशकटशालशिबिकाशालशस्त्र-
शालमण्डनशालाद्यूतसभाऽधिकरणसभासंगीतसभा -
वादित्रसभादिविभास्वरचतुरश्रकक्ष्याचतुष्टयप्रतिष्ठिता-
नाम् अनुपदनियन्त्रितवारियन्त्राणां सालरसालताल-
हिन्तालकृतमालतमालसरळवकुळपाटलाऽश्वत्थकपि -
त्थमरुवककुरवककुन्दतिन्दुककाकतिन्दुकस्यन्दनच -
न्दनरोचनमदनमन्दारादिफलवृक्षपुष्पवृक्षच्छायावृक्ष -
स्थलकमलजलकमलविचकिलकल्हारजवन्तिकाहेम -
पुष्पिकानवमालिकादमनवीरणगन्धतृणकुमुदकुटजा -
दिपुष्पगुल्मशाकगुल्मपुष्पवल्ल्यादिवाटिकावृतवापी -
कूपनिपानतटाकालङ्करिष्णुरोचिष्णून्मादिष्णुस्थलजल-
चरिष्णुशुकबककेकिकोककोकिललोकपाककाककपि -

अलकलविङ्कलावककोयाष्टिककारण्डवकादम्बकद -
म्बचातककपोतपोतकवर्त्तकादिविष्किरसहस्रगुञ्जित -
रञ्जितोद्यानवनसनाथानाम् उपकारिकासहस्रपरिवा -
रितानां परस्सहस्रशस्त्रपाणिपदातिसेनाऽभिरक्षिता -
नाम् उत्सवसम्भ्रमनिरीक्षणक्षणजनितहर्षरसभरदुर्व -
हसुपर्वनिवहनितान्तश्रान्तक्षितितललम्बमानविमाना-
यमानानां पृथक्प्रतिष्ठापितसन्देशहरणशालानां भूप-
प्रतिनिधिधीसचिवकर्मसचिवसेनाऽधिपतिदेशाधिप -
तिसामन्ताऽदिसम्बन्धिनां पटगृहवाटानाम्मध्ये हिमा-
लय इव कुलाचलानाञ्चक्रवर्तिनः प्रासादस्समलक्ष्यत॥

27. (26) (पद्यम्) पारेपटगृहवाटं बभौ सभा भूपसा-
र्वभौमस्य । प्रतिकृतिभूता नितमां पारेभगणं
सुधांशुमण्डल्याः ॥

28. (गद्यम्) तथाहि—अभ्रङ्कषमणिस्तम्भशतस-
न्धारिता सञ्जवनरञ्जितमध्यमाङ्गणमध्यवर्त्तिनी नवम-
णिमयसोपानपरम्पराशोशुभ्यमाना रसालतमालमलय

जपल्लवतल्लजकुसुममालातोरणस्रगाबध्यमानचतुरश्र - चतुस्तम्भकसुवर्णमयसूक्ष्मपक्ष्मनिर्मितविचित्रवितान - विराजमाना मध्येवेदिप्रतिष्ठापितमृगपतिचरणाङ्कित - वज्रमणिखचितमहेन्द्रचापसहस्रालंकृतचक्रवर्त्तिकुल - क्रमाऽगतानर्घसिंहासना पूर्णकुम्भस्रक्चन्दनाहिमजल- हिमवालुकाकदळ्यादिफलवीटिकापुष्पगुच्छकप्रभृतिसं भृतस्थलिकाकमलकादिपरिकर्मितयथोचितप्रदेशा अ- न्तःप्रतिबिम्बितदीपशतप्रतिदिशानिवेशितपरश्शतशा- तकुम्भमुकुरनीराजितरामणीयका परस्सहस्ररसघुटिका- ऽर्कोपलशलाकाशालिनी हंसमयूरादिपरोलक्षपक्षिप्र- तिकृतिपरिष्कृता वरार्हरत्नकुथाऽस्तीर्णा तत्तदुचितहं- सतूलिकामञ्चप्रपञ्चाञ्चिता वैडूर्यमयलक्ष्मीप्रतिमपुत्त्रि- कासहस्रकरतलकलितमाणिक्यदीपदेदीप्यमाना अभ्रं- लिहदशविधधूपवर्त्तिकाधूपाऽप्यायितयोजनवर्त्तिजन- घ्राणा धर्मसुतार्थविनिर्मितमयसभानिभा सार्वभौमस- भा बभासे ॥

29. (27) (पद्यम्) कृताऽरक्तवेषाऽभितो राजमार्गे
स्थिता केतुयष्टिं धृतामुन्नमय्य । कटीबद्धशस्त्रा
पटुव्यूहनिष्ठा ततः पत्तिसेना नृपस्वस्तिहेतोः ॥

30. (28) महोत्सवेक्षणेच्छया मनोज्ञवेषभूषितो
महाजनस्समाययौ सबालवृद्धवल्लभः ।
अनस्सहस्रसंवृते महापथे समन्तत-
स्ततस्ततस्समागतो द्रुतं विदूरदेशतः ॥

31. (गद्यम्) तथाहि—प्रत्यग्रप्रत्युप्तहारादिभूषणन - वमणिघृणिनीराजितरामणीयकाः अहतक्षौमकौशेया - दिवासिनः पाटीरपङ्काङ्कितोरस्काः माल्लिकासरवेष्टि - तधम्मिल्लाः डमरुमड्डुकडिण्डिमदर्दरजर्जरझर्झरटट्ट - रीभेरीमर्दळशङ्खगोमुखविपञ्चीताळीमुरळीकाहळीशृङ्ग- पटहहुडुक्कप्रमुखततानद्धसुषिरघनभेदभिन्नविळम्बित - मध्यद्रुतकालक्रमप्रवृत्तानेकाऽतोद्यमङ्गळनिनादश्रव - णमुदितान्तरङ्गाः मन्दस्मितविकसितमुखारविन्दाः विचित्रमङ्गळसङ्गीतभङ्गीशुश्रूषाऽऽगतगन्धर्वनिवहप्र -

तिमानायमानाः विलासिनः, मौक्तिकहीरकविद्रुम -
वैडूर्यपुष्यरागपद्मरागगारुत्मतगोमेदमहानीलाख्यना -
नाविधनवरत्नखचितसूर्यकचन्द्रकार्धचन्द्रकनागक -
जटानागकचूडामणिवालपाश्यापत्त्रपाश्याललाटिका -
दिप्रसाधनप्रसाधिताविचित्ररचनवेणीबन्धविराजमाना-
भिः मरकततिलकालंकृतसकळङ्ककौमुदराकाशशाङ्क-
बिम्बप्रतिबिम्बवदनकमलशोशुभ्यमानाभिः मुखश -
शिमण्डलसनीडरोचिष्णुगुरुशुक्रसन्देहसन्दोहसन्दा -
यिवज्रकुण्डलमण्डितश्रवणपाशाभिः देवच्छन्दगु -
त्सगुत्सार्धगोस्तनमाणवकनासामणिवरकर्णिकाक -
ण्ठिकाप्रवाळमालिकानिष्कमालिकैकावळिकानक्षत्र -
मालिकाऽर्धहारकेयूरप्रालम्बिकाकटकाङ्गुलीयककङ्क -
णाङ्गुलिमुद्रासारसनहंसककिङ्किणीहंसकपादाङ्गुली -
यकादिभूषणभेदभूषितमृणाळमृदुळतत्तदङ्गोपाङ्गीभिः
भगवत्कटाक्षवरीवृध्यमानपाञ्चालीकटितटाविर्भूत -
वसनप्रतिमानत्वक्फलक्रिमिरोमजकूर्पासकाऽप्रपदी -

नदुकूलपत्त्रोर्णान्तरीयगोरोचनरचितहंसमिथुनप्रति -
कृतिचिह्नितप्रान्तोत्तरीयधारिणीभिः प्रकृतमहो -
त्सवार्थमाह्रियमाणपूर्णकुम्भयुगळभ्रमदायिकुचकल -
शयुगळभरसमवनतपूर्वकायाभिः ताम्बूलरागोपरक्ता-
धराबिम्बाभिः प्रबुद्धमुग्धकुवलयनयनाभिः सविभ्रम -
भ्रूलताभिः यूथिकानवमालिकाजवन्तिकाविचकिलकु-
टजादिविविधकुसुमग्राथितगर्भकप्रभ्रष्टकवैकक्षकशेखर-
कादिपरिष्कृताभिःशुचिहसितहंसिकाऽलङ्कृतमुखारवि-
न्दाभिः सुगन्धिमृजामृष्टगात्राभिः प्रबोधनतैलानुलि-
प्तमङ्गळस्नाताभिः यावकयक्षधूपकपटवासकचन्दनच-
र्चाद्याहितातिशययथोचितावयवाभिः सकलजनमनो-
नयनाऽह्लादिनीभिःविलासिनीभिरनुगम्यमानाः करधृ-
तवीटीकास्सङ्घश आटीकन्ते स्म ॥

32. (पद्यम्) (युग्मकम्) (29) अथ सर्वजनमनांसि
प्रेमार्द्राभ्यां स्वनेत्रकमलाभ्याम् । आनन्दयन्त्स -
दयितः प्रादुरभूत्स्यन्दने महीपालः ॥

33. (30) सव्यधृतधर्मदण्डो दक्षिणकरनियतानिज - समयचिह्नः । मणिखचितमकुटकपटात्स्वमस्तविन्य - स्तजगदवनभारः ॥

34. (31) (युग्मकम्) धगधगितकवचनिचितः क्षत्र- कुमाराऽऽत्तपृष्ठलम्बिपटः। करिकळभमन्दगमनश्चलयन् भूमिं स्वपादविक्षेपात् ॥

35. (32) आसेचनकनिजेक्षणविस्तारितनयनसकलज- नपीतः । अवरुह्य यानवर्यात्प्रतिनिधिनीतोऽभजत्त- तो गोष्ठीम् ॥ ॥

36. (33) (कुलकम्) मेरीरमणी नवमणिभूषणगणर- णितभणितजयघोषा । मन्दस्मितदरविस्मितगण्डा नतरचितशीतळापाङ्गा ॥

37. (34) वृत्तशिरा विनतभ्रूरकळङ्कशशाङ्कसंशयदव- दना । श्रुतिगामितरलनयना बिम्बोष्ठी कुन्दमुकुळ- निभदशना ॥

38. (35) शुक्तिनिभचिबुकबिम्बा कोकिलवागुन्नसा

कुटिलकेशी । पाशाऽभश्रुतियुगळा कम्बुग्रीवी सुवर्ण- गौराङ्गी ॥

39. (36) आजानुलम्बिबाहुः कृशमध्या कळभना- सोरूः । मुकुरनिभजानुयुग्मा मदननिषङ्गाभजङ्घि- काकण्डा ॥

40. (37) रथचक्रकेतुचिह्नस्वचरणयुगाविजितनाळि - नसौभाग्या । धौतकवचाऽवृताङ्गी मनसश्शुद्धिं प्रका- शयन्तीव ॥

41. (38) हंसीव मन्दगमना श्रितजगदवनैकदत्त- चित्ता सा। चूडारत्नं वज्रं सहदेवधृतं पुरायुगे यदभूत्॥

42. (39) रण्जट्सिङ्गभिधानः कोहिनूराख्यं तदाप विक्टोर्या । कुलपारम्पर्यवशादभजद्दभ्रे तदन्वल- ग्जाण्ड्रा ॥

43 (40) तच्छिरसि धारयन्ती प्रतिनिधिनीता सहा- भजद्गोष्ठीम् । तौ युगपदलमकुरुतां नृपासनं यत्कु- लक्रमायातम् ॥

44. (41) तदनु स्थित्वा चक्रेट् त्सभासदो वीक्ष्य सञ्जगाद गिरम् । गुरुभिषष्ठे मासे मकुटनिबद्धोऽहमैषमस्तत्र ॥

45. (42) तदपि भवद्भिरहार्त्या तृप्तिन्नाविन्दमत्र खल्वद्य। प्रीत्याकृष्टो भवतां पुरतो धृत्वा तु समतुषम्मकुटम्॥

46. (43) चिरसुकृतसमुदयेन ह्यध्यक्षत्वं मयाऽऽपि वो विषये। अभयमभयं भवद्भ्यः प्रीता भवत स्म मा कुरुत चिन्ताम् ॥

47. (44) हितकरणदत्तदृष्टिर्भवामि सततं यथोचितं व इति । मेघसदृगमृतसदृशीं जनकवदेताम् पितामहीवच्च ॥

48. (45) इत्थमिहाभयदानवचोभिस्तुष्टिमवाप्य जनान्त्समवेतान् । स्वाऽसनगे प्रभविष्णुवरिष्ठे सभ्यजनाः प्रशशंसुरथैनम् ॥

49. (46) राज्ञो नमनमकार्षुः प्रतिनिधिसेनेशमन्त्रिणस्तदनु । राजसु च प्रप्रथमं नैजांराजो बरोडराजोऽथ॥

50 (47) मैसूरुदेशराजः काश्मीरजनाधिपस्ततः केचित् । राजपुटाणाराजास्सेण्टरलिण्ड्याधिपः क्रमेणाथ ॥

51. (48) बलिचिष्टानु सिक्किम् बूटानधिपोऽक्षदर्शका वाङ्गाः । शासनसमाजनिष्ठा उपनिधितन्मन्त्रिवर्यसामन्ताः ॥

52. (49) मकुटमहोत्सवनन्दथुममान्तमन्तर्महाराजः। परिवाहयति स्म यथा प्रतिनिधिराह स्म तत्सभाग्रेऽनु॥

53. (50) कार्येक्षिमन्त्रिलब्धाः परितोषाज्ञाः प्रकाशयामि विभोः । पञ्चाशल्लक्षमितं रूप्यं प्रादायि बालपाठार्थे ॥

54. (51) सेनासमवेतस्य स्वदेशिवर्गस्य गौरवमदायि। राज्ञाम्मकुटनिबन्धः करदानविनाकृतः कार्यः॥

55. (52) अविशोधितदेयानां राज्ञामृणमोचनन्तथाऽऽज्ञायि । साधिकपञ्चसहस्रीसंख्यानां बन्धनान्मोक्षः॥

56- (53) ऋणिनामथ बद्धानां कियताञ्चिदृणाद्वि-मोचनं कार्यम् । पञ्चाशदवरवेतनयुक्तानामर्धमास-भृतिदानम् ॥

57- (54) कृतबिरुदमहासुधियां वार्षिकसंभावना देया । केषाञ्चिदाश्रितानां कररहितक्षेत्त्रशासन-प्रत्तिः ॥

58. (55) द्वैधीकृतवङ्गानामङ्गीकरणन्तथैकधाऽऽज्ञायि । भारतवर्षीयेभ्यः सततं हितकरणमग्रतो भविता ॥

59. (56) देहळिनगरी पूर्वं प्रधाननगरी युधिष्ठिरा-दीनाम् । तदनु च षण्णगरवती पुनरधिकपुरद्वयो पेता ॥

60. (57) ताम्महमद्घोर्याख्यः पृथिवीराजात्समग्रहीत्पू-र्वम् । कालेनाम्बरगृह्णान्महांस्ततष्षाजिहान् भेजे ॥

61. (58) समवापद्बहदूर्षानामा प्राच्येण्ड्यकम्पनी च ततः । हेमजयनिमितवर्षे विक्टोर्या प्राप कम्पनी-निकटात् ॥

62. (59) एड्वोर्ड् तस्या हस्तात्तदन्ववापायमित्थमै-तिह्यम् । आलोच्यातः परतः प्रधाननगरी यथापुराऽ-कारि ॥

63. (60) मानाधिकमितवर्षे युवराजोऽभ्येत्य भर-तखण्डामिमम् । युष्मत्प्रीतिं दृष्ट्वा यां प्रीतिं मनसि-कृत्यागात् ॥

64. (61) निरवीवृतदद्यैतामाशंसध्वं सदा सुखं सभ्याः । इत्थं प्रतिनिधिरुक्त्वा सभां प्रतोष्याध्यतिष्ठ-दथ पीठम् ॥

65. (62) इति हि विभुनिदेशं सम्यगाकर्ण्य सर्वे
प्रमदमयसमुद्रे सन्निमग्नास्तथापि ।
किमपिकिमपि राज्ञे स्वस्तिवाक्यान्यवोचन्
भुजयुगळमुदस्य प्रोत्थितास्स्वासनेभ्यः ॥



3

इतिश्री कुरुकेशालयाभिजनस्य श्री मङ्गळा-
ग्रहारभुवः नडादूरुपनामकस्य श्रीवा-
त्स्यस्य श्रीनिवासार्य तनुजस्य
श्रीनरसिंहाचार्यस्य कृतौ जार्ज-
चक्रवर्तिनः मकुटबन्धचम्पु-
प्रबन्धे प्रथमोच्छ्वासः ॥

श्रीरस्तु ॥



मकुटबन्धचम्पुप्रबन्धे

द्वितीयोच्छ्वासः ॥

1. मुक्त्वाऽऽसनं विभुवरः प्रियया समेतः
सभ्यैस्सहैव मृगराडिव मेरुशृङ्गम् ।
आरुह्य यानमचिरात्तुरगादिसैन्यै-
राराद्वृतो निजपटावसथं जगाम ॥

2. दिनमध्यगते सहस्ररश्मौ तृषिता वारि निपाय पक्षिसङ्घाः । निजनीडसनीडमेयिवांसो ध्वनिनाऽन्योन्यमनामयं शशंसुः ॥

3. विभुरात्मसमैस्समं यथेच्छं निजमाहानसिकैरुपाहृतानि । प्रिययाप्युपभुज्य षड्रसान्नान्यथ विश्रान्तिसुखं जगाम सुप्तः ॥

4. प्रभुमौळिनिबन्धनोत्सवं तं कथयिष्यन्निव चित्रमात्मदृष्टम् । अमरीकनिवासिनां जनानां गगनात्तूर्णमवातरद्दिनेशः ॥

5. विभुवद्विनिवेश्य तर्हि पादं करदानोचितभूभृतां शिरस्सु । अनुरञ्जितमण्डलोऽपि सूरस्समभूदस्तमयोन्मुखो विचित्रम् ॥

6. नगरेक्षणकौतुकी तदानीं रथमारुह्य सह प्रियासुहृद्भिः । मितसैन्ययुतः प्रभुस्स गच्छन्नभितो दृष्टिमदान्मुदा विपण्याम् ॥

7. (गद्यम्) तदानीं तस्या देहळिनगर्यास्सार्वभौममहोत्सवार्थं सर्वत्त सिक्तसंमृष्टायाः विविधविचित्रवन्दनमालालङ्कृतायाः प्रतिसदनमभ्रङ्कषध्वजपटघटितायाः प्रतिशृङ्गाटकमनेकप्रपापरिष्कृतायाः नानादेशागतवणिगानीतबहुविधवस्तुसमृद्धाया रामणीयकमवाङ्मनसगोचरममि किञ्चिद्वर्ण्यते ॥

8. तथाहि—क्वचित्कस्तूरीकुङ्कुमकेसरहिमजलहिमवालुकावृकधूपवृक्षधूपपटवासवासयोगपत्त्रागरुकालागरुमलयजयावकयक्षकर्दमजापकजातिफलतक्कोलतैलपर्णिककच्छूरकप्रबोधनहरिचन्दनादिसम्पूर्णान् गन्ध-

द्रव्यापणान्, अन्यत्र त्वक्फलक्रिमिरोमजातैर्विचित्रैः पत्त्रोर्णप्रावृतकपरिधाननिशारार्धोरुकाऽप्रपदीनककञ्चुककूर्पासकरह्लकदुकूलोद्गमनीयराङ्कवकौशेयचित्रकम्बलयवनिकावितानाऽस्तरणदूष्यादिनिचिता वस्त्रनिषद्याः,अपरत्र मुकुरपेटिकानिहितैः मुकुटकेयूरार्धहारललन्तिकाललाटिकाकर्णिकाकण्ठिकाग्रैवेयवलयमणिरशनाङ्गुलीयकाङ्गुलिमुद्रासूर्यकचन्द्रकार्धचन्द्रकनागकजटानागकचूडामणिवालपाश्यापत्त्रपाश्यारत्नकुण्डलदेवच्छन्दगुत्सगुत्सार्धगोस्तनमाणवकनासामणिवरप्रवाळमालिकानिष्कमालिकैकावळिकानक्षत्रमालिकाप्रालम्बिकाकटककङ्कणहंसककिङ्किणीहंसकपादाङ्गुलीयकादिभिः परिष्कृतान् भूषणापणान्, कुत्रचिद्यूथिकानवमालिकाजवन्तिकाविचकिलकुन्दकुरवककरवीरकुटजदमनकस्थलकमलजलकमलकल्हारादिविविधकुसुमनिर्मितगर्भकप्रभ्रष्टकवैकक्षकललामकप्रालम्बशेखरकावतंसादिरचनाविशेषैर्बर्हिष्ठबर्हिपुष्पादिभिश्च ना-

ळिकेरसमुद्गकपिटकादिनिक्षिप्तैः प्रसाधिताः पुष्पास्था-
नीः, एकत्र बम्भ्रमककन्दुकदारुकन्दुकपादकन्दुकगो
ळिकावर्णगोळिकाकृष्णवृन्ताकपर्दिकाशारिकाचीटि -
कादेवकाद्यलङ्कृतानि क्रीडनकाऽस्थानानि, अपरत्र
गण्डशिलाकल्पैरनल्पैस्सुवर्णदुर्वर्णखण्डैर्मौक्तिकहीर -
कविद्रुमवैडूर्यपुष्यरागपद्मरागगारुत्मतगोमेदमहानी -
लाख्यनानाविधनवरत्नैश्च सञ्चितानि रत्नादिस्था-
नानि, कुहचन मत्स्यण्डीमधुरसशर्कराखण्डशर्कराफा-
णितादीक्षुरसविकाराद्यधिष्ठानानि, कुतश्चित् पनस-
खर्जूरसहकाररसालरम्भालम्पामाहेन्द्रीमोचाहरितक -
दळीलोहितकदळीशुष्कद्राक्षाहरितद्राक्षामातुलुङ्गमधु -
कुक्कुटबीजपूरलिकुचमरुवकनारङ्गकवृक्षद्राक्षाबीज -
नागदळबीजसारबीजादिफलभरभरितान् फलाप -
णान्, अन्यतः महाशालिरक्तशालिकृष्ण -
शालिश्वेतशालकलमषष्टिकश्यामाकचणककलायगो -
धूमगवेधुकाकोरदूषयावकयावनाळजोन्नाळायववरक -

माषमसूरकराजमाषमुद्गमकुष्टकनिष्पावभङ्गातोक्मति -
लजर्तिलसर्षपसिद्धार्थराजसर्षपकुलुत्थकुल्माषतुवरी -
धान्याकप्रियङ्गुकाककङ्गुनीवारादिव्रीहिशूकधान्यशमी-
धान्यकुधान्यालङ्कृतानि धान्यनिधानानि, अपरतः मे-
न्थीसर्षपजीरककृष्णजीरकमरिचशिग्रुजवृक्षाम्लहिङ्गु -
लवणचिल्लिकाशुण्ठीपिप्पलीहस्तिपिप्पलीग्रन्थिकाऽर्द्र-
कचव्यचित्रककटुरोहिण्येलैलावालुकलवङ्गपुष्कराति -
विषाकुष्ठकुसुम्भाजमोदाजटामांसीविडङ्गमधुरत्वक्प -
त्राङ्गुलालक्षारटङ्कणदारुतैलायस्तैलवृद्धिसमृद्ध्याद्य -
परिमेयवस्तुसमृद्धा औषधनिषद्याः, परतः घटपिठ -
रमणिकाश्मन्तहसन्तिकाकुण्डकुण्डीकंसगळन्तिकाक -
टाहाम्बरीषकन्दुकुतुपकुतूऋजीषदर्वीशरावस्थलिका -
कमलकपञ्चपात्रदीपस्तम्भानिद्राणदीपजलद्रोणीदी -
पशरावचन्दनकिण्वाऽज्यकिण्वताम्बूलकरण्डतीर्थ -
स्फटिकहिमजलनिक्षेपणीखल्वलम्बनीदीर्घग्रीवकभृ -
ङ्गारशिक्यादिमनोहराणि पात्रनिक्षेपणानि, इतरतः

उलूखलमुसलकण्डोलकुसूलहलखण्डनीपेषणीचुल्लिघ-
रट्टद्दषद्दृषत्पुत्त्रिकासम्मार्जनीचालनीशूर्पसमुद्गकपिटक-
पेटिकामन्थानाऽबन्धदामनीखनित्रलवित्रतोत्त्रकुन्दाल
कोटिशमत्यमेथिमानरज्जुजलोद्धरणरज्जुवस्त्रप्रसारण -
रज्जुकीलकपरिवर्त्तनकीलकदंशकसंदंशकप्रतीपसंदंक-
कर्त्तरीकटाहमानदण्डवंशदण्डस्थूलकस्तम्भोत्तरकहस्त-
कशकटकनागदन्तकफलकतुलागवाक्षद्वारदारुकवा -
टार्गळघटिकावृश्चिककनिश्रेणिताळककुञ्चिकापरिघ -
गोपानस्यादिसाधनसमृद्धानिगृहोपकरणाधिकरणानि,
एकतरतः प्रथुकपिष्टककषायकरम्भलाजधानाशाल्यन्न-
सूपापूपमाषापूपचणकापूपरसालासूपरससरसाः क्रोश -
पथावधिपथिकजनघ्राणेन्द्रियाऽप्यायकपाणिपरिग्राह्य -
परिमळभरभरिताञ्जलिपुटपेयगव्यहैयङ्गवीनघृतधाराम-
हिताः वार्त्ताकमध्वालुककर्कन्धूकर्कारुकाकर्कटिकारा -
जकर्कटिकाजालिकादार्विकाकदळिकादळकूर्चिकाऽला-
बुकागाङ्गेरुकीसूरणकण्टकिफलरसालनिष्पावक्षुद्रनि -

ष्पावकपित्थकारवेल्लवास्तुकपलाण्डुकमूलकागास्तिल -
शुनादिव्यञ्जनवर्गोपस्कृताः वटकपर्पटकलड्डुकखण्ड-
मोदकपिष्टकपोळिकशष्कुल्यतिरसमनोहरशामितापूप -
सुखयदर्धचन्द्रकपूरिप्रभृतिभक्ष्यभेदसंभिन्नाः मुद्गौ -
दनलिकुचौदनचिञ्चौदनफणिर्जकौदनकृसरौदनमा -
षौदनमरिचौदननाळिकेरौदनपायसान्ननवनीतान्नादि-
विविधचित्रान्नविशिष्टाः मुद्गदाळीचणकदाळीमसू -
रकदाळीकुल्माषदाळी राजमाषदाळी निष्पावदाळी-
त्यादिदाळीविशेषविशिष्टाः आर्द्रकमरुवकचूतकमरि-
चकहरितचिल्लिकाहरीतकीशैलकरमर्दकाऽमलकना -
गरङ्कालिकुचप्रमुखोपसेचनकोपस्कृताः शरत्पर्व -
चन्द्रचन्द्रिकाधवळशस्त्रच्छेद्यहस्तहर्यपूर्वेद्युस्तनप्र -
गेतनमाहिषसमण्डतत्तदिच्छानुगुणशरघनद्रवदधि -
वर्षहर्षिताः तिन्त्रृणीकसैन्धवहिङ्गुसर्षपकाळपत्त्र -
शुण्ठीसम्भृतजम्बीररसपरिपोषितस्वच्छौदश्वित्कपानी-
यमाननीयाः खाद्यलेह्यचूष्यपेयरूपनिरूपितबहुवि -

धसहकारसहकृताः क्वचित्पचतभृज्जेतीत अन्यत्रा -
श्नीतविबतेति अपरत्र खादतमोदतेति एकत्र
खादताऽचमतेति परत्र एहिस्वागतेति इतरत्र एहि-
रेयाहिरेति एकतः उद्धरोत्सृजेति अन्यतः उद्धम -
विधमेति परतः उत्पचनिपचेति अपरतः उन्मृजा -
वमृजेति च वदतां ताळवृन्तमयूरपिञ्छलाम -
ज्जकादि विरचितव्यजनधराणां वीजनतत्पराणां
वीरणमूलैलाशुण्ठीपाटलादिपरिमाळितपानीयसम -
र्पणादिपरिचरणनिरतानां परिचारिष्णूनां परस्परसल्लाँ-
पकोलाहलमुखरितहारिन्मुखाः गोशीर्षहरिचन्दना -
दिमलयजविशेषविलेपनदानसम्पन्नाः देवकुसुमको -
शफलजातिफलजातिकेसरकुङ्कुमकेसरसिताभ्रत्वि -
पुटात्रिनेत्रत्वक्पत्त्रहरिवालुकसंस्कृतघृतभावितपूगचू-
र्णपरिपूरिताञ्जलिधार्यवातच्छेद्यताम्बूलदानविलसिता
आगन्तुकभोजनशालाश्च पश्यन्नत्यादरपरवशान्तः -
करणः मध्येचतुष्पथमासीनान् पोगण्डखर्वखुरण -

स खञ्जकुणिकुब्जविग्रपृश्न्येडमूकैडमूकानेडमूका -
न्धादीन् भिक्षुकानपरिमितधनदानेन प्रीणयन्आयती-
गवे सोत्साहं वनाद्गृहमागच्छतः उत्पुच्छयमानै-
स्ततइतो हरिणशिशुवद्धावद्भिस्तर्णकैः परिवारितान्
धृष्टपुष्टाङ्गान्पुरुषमात्रान् वत्सलाः पलिक्नीर्बष्कय -
णीस्समांसमीना धेनूर्द्रोणदुघाः कुण्डोध्नीश्च गोमत -
ल्लिकाः षण्डान्महोक्षान्वृद्धोक्षान्नस्योतान् षोडतो
धौरेयान्हालिकांश्चतुर्दतश्च बलीवर्दान्, तथा
नगरोपशल्येषु शरदागमेन पच्यमानान्पक्वांश्च फल-
भरविनम्रान्वन्दमानानिव कळमगोधूमादिधान्यस्त -
म्बान् क्षेत्रगतान्, अगस्त्योदयप्रसन्नसलिला उपहा-
रमिमं प्रतिगृहाणेति गुञ्जन्मधुकराऽलापव्याजेन
सङ्कोचोन्मुखानि सरोरुहाणि समर्पयन्तीरिव वन्द -
नाञ्जलिं रचयन्तीरिव च सरसीरपि प्रमोदभर-
निर्निमेषेक्षणः प्रेक्षमाणः प्रदक्षिणं परिवर्तमानः मन्द -
मन्दं रथन्नयन्पथि संघीभूतानात्मदर्शनोत्सुकाञ्जनान-

नर्दयन्नानन्दयन्मृगाङ्क इवोदयशिखरं स्वपटगृह - प्रासादं मण्डयाञ्चकार ॥

9. (7) (पद्यम्) अरिसङ्घमिवान्धकारजालं सितरश्मिः प्रभया स्वया विभिन्दन् । अनुरञ्जितमण्डलस्स राजा विभुवत्तर्ह्युदयोन्मुखो बभूव ॥

10. (8) प्रभुरेष त(य)था स्वमन्त्रिमित्रप्रतिनिध्यादिगणैर्निवीतपार्श्वः । ग्रहतारकसङ्घमध्यवर्त्ती द्विजराजश्शुशुभे य (त)था तदानीम् ॥

11. (9) सजग्धिमोदाननुभूय तत्र प्रियादिभिस्साकमथोपहूतः । जनेशिताऽऽग्नेयविचित्रशिल्पं द्रष्टुं ययौ नक्तमदस्समाजम् ॥

12.(10) न केवलं देहळिपत्तनेऽस्यां रात्रौ विनोदोत्सव एष वृत्तः । बम्बायिचेन्नाकलिकातमुख्यस्थानेषु नीवृत्सु च राजतुष्ट्यै ॥

13. (11) बभौ विनोदनिर्मिता प्रभुप्रवेकमण्डिता सभाग्निचूर्णसंस्कृतातिसंख्ययन्त्रसञ्चिता ।

उदग्रमञ्चसंश्रिताखिलाङ्गभूतराजका
महाप्रदीपशोभिता सतारचन्द्रखोपमा ॥

14. (12) ततोऽग्निवर्तिधुक्षिताद्विचित्रयन्त्रजालकात्
खमानशे खगावलिः पटत्पटड्ध्वनीरिणी ।
अजाण्डखण्डभेदिनी स्फुलिङ्गसंघवर्षिणी
गजध्वजादिरूपिणी समस्तचित्तहारिणी ॥

15. (गद्यम्) तथाहि—तत्तत्रस्थापितस्तम्भारोपितापरिमितप्रदीपज्वाललोळितं ध्वान्तजालं पलायिष्ट, राकानिशाकरप्रतिभटैश्शुक्लनीलपीतहरितरक्तक - पिशचितरूपनानावर्णभ्रेजमानैराग्नेयचूर्णप्रदीप - सहस्रैरदिवसायिष्ट विभावरी, आग्नेयचूर्णविराचितैः कुसुमवर्षयन्त्रशतैरम्बरतलमिदमखिलमकुसुमायिष्ट , धूननदण्डयन्त्रैः ककुभस्तारकिता अभूवन् , नक्षत्रयन्त्रैस्तु नक्षत्रेशोऽपरिमितपत्नीकस्समजनि, खगदीपयन्त्रैस्तु बहुचन्द्रन्नभोऽजनिष्ट, तत्रतत्रस्थापितैः स्तम्भतोरणपेटिकोत्तम्भनादियन्त्रैरिदं विष्णुपदमे -

कपद एवैकतः पटपटाऽकार्षीत्, अन्यतश्चिर - मचिरप्रभाभासुरमभवत्, अपरतः खद्योतव्रातवि - द्योतितमिवाऽसीत्, कुत्र चित्प्रसर्पद्बहुसरीसृपम - जायत, कुतश्चन मीननिकरनिकेतनायते स्म, इतरत्र कुळीरकोटरवदाचरति स्म, अन्यत्र वृश्चि-कसञ्चारस्थानतामगमत्, अपरत्र बालसूर्यालोकै-रिवालोहितायिष्ट, सर्वत्रापरिमेयैर्घोषणाग्नेयास्त्रै - रण्डकटाहोऽभोदीव; किञ्चैतादृशात्यद्भुतप्रेक्षणकनिरी - क्षणायान्तरीक्षान्तराळमिळितेषु ब्रह्मर्षिदेवर्षिमहर्षि - महेन्द्रप्रमुखबर्हिर्मुखविद्याधरगन्धर्वकिन्नरकिम्पुरुष - सिद्धचारणाप्सरःप्रभृतिषु चित्रीयमाणान्तःकरणाः के-चिच्चित्रवदवार्त्तिषत, अन्ये तु सताळमनरीनृत्यन्त, एके पुनर्विताळं वाक्यार्थमभ्यनैषुः, परे हि प्रहर्ष - पदार्थमभिनिनीषन्तिस्म, अपरे हि भेरीभूरीकुर्वन्ति स्म, तत्र काश्चित्कलमविकलमजेगीयन्त, अपरा आनन्दपरवशं प्रालालप्यन्त, पराः प्रमोदभरे -

णामोमुह्यन्त, कति चिदगणितमचङ्क्रण्यन्त, कति-पया अलमजरीहृष्यन्त, अन्या वरानवेव्रीयन्त, अन्यतरा वरणस्रजं कान्तकण्ठेऽनिचेक्षिप्यन्त, अन्य-तमा अभीकमभीकमुपाजोगुह्यन्त, एका निर्ह्रीका अचेचेष्टयन्त, अनेकास्सभीका अवेवेष्ट्यन्त, एक-तरास्सतारमुपातोष्टूयन्त, बह्व्यस्तत इतोऽचंक्रम्यन्त, भूयस्यः पीयूषमपेपीयन्त, भूयिष्ठा माध्वीकमदे - धीयन्त, कुत्र चिदिदमद्भुतमजोघुष्यन्त, कुह चन सभानायकयोरुपरि सन्तानककुसुमानि सन्ताने - नावरीवृष्यन्त, सर्वे च ते देवा भूदेवा नरदेवा - स्तयोश्चिरजैवातृकत्ववार्त्तदृढगात्रत्वबहुप्रजत्वैकजा-नित्वाऽत्मगुणगणपरिपूर्णत्वधनधान्याद्यष्टैश्वर्यसम्प - न्नभावोत्तरोत्तरभूरिकल्याणभाजनभावांश्च वदनकम-लनिरर्गळविनिर्गळन्मधुरमधुधारादोराहवधुरन्धरफाणि-तिमणिततिभिः पुनःपुनर्दक्षिणहस्तमुद्यम्यान्व - गृह्णन्॥

16. (13) (पद्यम्) ततो निशीथ आगते समापिते तदुत्सवे प्रियादिभिस्समुत्थितस्सजार्जदेव आसनात् । स्वदाससङ्घसंवृतः पटालयं समाश्रित- स्सुहंसतूलमञ्चकेऽशयिष्ट निद्रया हृतः ॥

17. (गद्यम्) रजन्यां व्युष्टायाम् ॥

18. (14) अथानुमान्य सङ्गतान्विदूरदेशभूपतीन्
यथार्हमानपूर्वकं स्वदेशयात्रयोत्सुकान् ।
कळत्रमित्रसङ्गतो ययौ पदातिभिर्वृतो-
ऽधिरुह्य बाष्पयन्त्रकं हिमागदुर्गकाननम् ॥

19. (15) सम्राड् दृष्टो नेपाळेशा तस्मात्सम्यक्पूजां लब्ध्वा । तत्रानेकान्वारान्स्थित्वा व्याघ्राऽखेटं शीघ्रोऽकार्षीत् ॥

20. (16) अथेशिता प्रार्थनयाऽदसीयया यथेच्छमञ्चन् कलिकातपत्तनम् । प्रभुप्रवेकैरनुढौकितो मुदा प्रतोळिकाविभ्रमणं चकार सः ॥

21. (17) विद्यासभाध्यक्षपदं प्रविष्टस्तत्रायमाप्याय्य

वचोऽमृतेन । अनन्यसामान्यदयागुणोऽयमित्येव तान्मानयति स्म सभ्यान् ॥

22. (18) षट्सप्तवारान्निवसञ्जनेशस्सभाञ्च डेह्लीवदिहाऽरचय्य । दूरागतैस्तत्रवसद्भिरप्याहूतो जगाम प्रभविष्णुमुख्यैः ॥

23. (19) निबिरीसजने तत्र सप्रियोऽयं जनेश्वरः । यथार्हं वन्दितस्सम्यैः प्रशशंसे च वाङ्मयैः ॥

24. (20) सभाजयित्वा तान्प्रीतस्स्ववाङ्माध्वीकबिन्दुभिः। शुभाऽशंसां कुरुत भो इत्यसत्यापयत्प्रभुः ।

25. (21) निरवधिकरुणापूरैर्निर्भरदृष्ट्याऽनुगृह्य तान्सर्वान् । प्रतिफलमिव दृङ्मनसी तेषांसंगृह्य गन्तुमुद्युयुजे ॥

26. (गद्यम्) तदासम्यास्सर्वेऽप्येवमवादिषुःपरस्परम् ॥

27.(22) (पद्यम्)भूगोळादिनिरूपणसन्देशाऽहरणवैद्यशालाभिः । जलयन्त्रवस्त्रयन्त्रानुकरणयन्त्रैश्च मुद्रणायन्त्रैः ॥

28.(23) टेलिफोन्तन्त्रीयन्त्रैर्विद्युद्यन्त्रैस्तथोष्मशकटेन।
दुर्भिक्षदूरनोदनखगयन्त्रविमानशास्त्रवर्धनतः ॥

29. (24) विद्याशालामुख्यैरत्याश्चर्यैर्बहुप्रकारैश्च ।
करणैरमुष्य वंश्या महाप्रभावाः कुशाग्रधिशषणा ये ॥

30. (25) उपकुर्वन्ति सदैते को वा शक्नोति कर्तुमे-
वन्नः । एतैर्वयं सनाथाश्शश्वद्भूयादयं महीपालः ॥

31.(26) धर्मात्मत्वाद्धर्मो भीमोऽयं शत्रुभीतिहेतुत्वात्।
मकुटित्वाच्च किरीटी यमनकरत्वाद्यमौ च संवृत्तः ॥

32. (27) धर्मसुतादेरंशस्सम्राड्डेल्ह्यां प्रशास्त्ययं यस्मात्।
पञ्चकजार्जाख्येयः पञ्चमजार्ज इति गद्यते भ्रंशात् ॥

33. (28) रजवर्णमात्रघटितश्शब्दोऽयं जार्ज इति
यस्मात्। रा (डि) जेत्यस्यैवापरपर्यायत्वाद्ध्रुवं प्रयुक्तो-
ऽस्मिन् ॥

34. (29) जार्जोऽयं द्विजराजो जद्वययोगात्त्रिवर्णने-
तृत्वात्। किन्त्वयमकळङ्को भात्यन्यस्तु कळङ्कवानि-
यान् भेदः ॥

35. (गद्यम्) इत्युक्त्वा राजानं संबोध्येत्थमवोचन् ।

36. (30) (पद्यम्) भोभोजगतीशाखिलदुःखापहबन्धो
माताथ पिता वा गुरुमित्रप्रियपुत्त्राः ।
एकस्त्वमिहास्माकमभूर्जार्ज कृपाळोऽ-
स्मान्पालय दीनानभयादेशनिदेशात् ॥ इति ।

37. (गद्यम्) तथा च मनुवाल्मीकादयः प्राञ्चो रा-
जानमेव सर्वविधबन्धुत्वेन देववत्पूज्यत्वेन चोदाह-
रन्ति ।

38. (31) (पद्यम्) 'अष्टाभिर्लोकपालानां मात्राभिर्नि-
र्मितो नृपः ॥'

39. (32) 'नाविष्णुः पृथिवीपतिः ॥'

40. (33) 'राजा सत्यं च धर्मं च राजा कुलवतां
कुलम् । राजा माता पिता चैव राजा हितकरो
नृणाम् ॥'

41. (34) 'रिक्तहस्तेन नोपेयाद्राजानं दैवतं गुरुम् ॥'

42. (35) 'राजा कालस्य कारणम् ॥' इत्यादिभिः ।

43. (36) इत्थं वङ्गसभायां मिळितास्सर्वे च तत्रतत्र-
स्थाः । आशीरुक्तिमकार्षुर्मेरीसहिताय जार्जदेवाय ॥

44. (37) जयतुजयतु पृथ्वीनायको जार्जदेवः
जयतुजयतु मेरीवल्लभः कल्पकोटीः ।
जयतुजयतु वर्षं भारतं तद्विधेय
जयतुजयतु तत्स्थश्शाश्वतं साधुलोकः ॥

45. (38) जयजय मेरीवल्लभ जयजय
जयजय करुणावार्धे जयजय ।
जयजय पृथ्वीनायक जयजय
जयजय जार्जाख्याते जयजय ॥ इति ॥

46. (39) तत्काले विरहासहिष्णुजनतादूरानुयातःप्रभुः
भार्यामित्रपदातिसैन्यसहितो बाष्पानसा संप्रयान्।
बम्बाय् पत्तनमाप्य पूर्ववदसौ नौयानमारूढवान्
लण्डन् स्थानमुपेत्य मोदभरितो राज्यं प्रशास्त्यन्वहम्॥

47- (40) या चेन्नाराजधान्यां विलसति महती क्ष्मा-
भृती शास्त्रशाला तस्यां गैर्वाणवाणीप्रवचनविषये

प्रापितो योऽधिकारम् । सोऽयंश्रीभाष्यसिंहासनबिरुद-
युतश्श्रीनृसिंहो नडादूर्वंश्यो जार्जाख्यसम्राण्मणि-
मकुटमहोदन्तचम्पूमतानीत् ॥

48. (41) कुरुकेशनिलयसंश्रितपूर्विकपुरुषो रमानि -
वाससुतः। क्रिस्ताब्दे रयिधेये नरहरिसूरिस्ततान कृति-
मेताम् ॥

49. (42) गुणगृह्यैर्विपश्चिद्भिर्गुणस्स्याद्यदि गृह्यताम्।
प्रमादाद्यदि दोषोऽत्र त्यज्यतामनसूयकैः ॥

50. (43) मेरीजार्जस्वरूपेणावतीर्णौ रक्षणाय नः ।
प्रीयेतामनया चम्प्वा लोकेशौ श्रीश्रियःपती ॥

इतिश्री कुरुकेशालयाभिजनस्य श्रीभाष्यसिंहासन-
बिरुदयुजः नडादूरुपनामकस्य श्रीवात्स्यस्य
श्रीनिवासार्य तनुजस्य श्रीनरसिंहाचार्यस्य
कृतौ जार्जचक्रवर्तिनः मकुटबन्धचम्पु-
प्रबन्धे द्वितीयोच्छ्वासः ॥

समाप्तोऽयं ग्रन्थः ॥ श्रीरस्तु ॥

श्रीरस्तु ।

मकुटबन्धशुद्धपत्त्रिका



पुटे.	पङ्क्तौ.	शुद्धम्.	विद्यमानम्.
3.	12.	करूषा	करुषा
5.	12.	वन्दनमाला	वन्दनमला
9.	1.	राजमार्गं	राजमार्गे
13.	5.	काण्डा	कण्डा
19.	1.	श्रीरस्तु	श्रिरिस्तु
20.	12.	गोचरमपि	गोचरमामि
21.	15.	निर्मित	निर्भित
24.	5.	संदंशक	संदंक
"	10.	पृथुक	प्रथुक
25.	4.	भक्ष्य	मक्ष्य
"	12.	हार्य	हर्य
26.	1.	भृज्जतेति	भृज्जेतीत
30.	8.	ऽभेदीव	ऽभोदीव
32.	12.	ऽकार्षीत्	ऽकार्षींत्



Salutation to Hayagriva, the God of learning.

A CHAMPA-KAVYA WRITTEN IN COMMEMORATION OF THE CORONATION OF THE EMPEROR GEORGE V.

---

1. I respectfully salute here Lord Hayamukha, and begin my praise of King George, who is of the essence of the glory of Vishnu, Siva, Indra and other gods, and who was crowned at Delhi by men of noble character.

2. The King who was crowned by Maharajas at Delhi in the land of Bharata on the twelfth December of 1911 shines transcendently to great advantage.

3. Even the subtle intellect of the greatest masters of thy vast and ocean-like history fails to grasp, O Monarch, the nature of thy greatness; so in my attempt to describe thy greatness, I will become only a laughing-stock of others even as a poor musquito which aims at achieving an end which is impossible even for the mightiest of elephants to gain.

4. Yet, such elements of genuine greatness, as prowess, courage, mercy, affording shelter to refugees, protection of subjects, generosity, which are natural to the noble-born, and inherited by thee from thy ancestors, induce me to turn out a babbler. Thy indulgence is humbly craved.

5. Even the street waters gain for themselves the power of destroying sin by their commingling with the waters of the Ganges. In like manner, though my composition abounds in faults, it cannot but become good in as much as it serves to describe thy worth.

6. Victoria was the grandmother of our Emperor George ; Edward VII and Alexandra, his parents and Mary his beloved wife.

7. The anointment of George V as Emperor on the twelfth day of the twelfth month in a year the sum of whose digits amounts to twelve (1911) seems to proclaim that he is indeed a hero or जिगीषु in the midst of the circle of twelve kings.

[Note.—According to Kamandaka the circle of kings, near and distant neighbours, consists of twelve kings :—जिगीषु (Jigishu) or the central monarch, the five kings whose dominions are in the front, and the four kings whose dominions are in the rear of his kingdom, the मध्यम (Madhyama) or the intermediate, and उदासीन (udasina) or indifferent king.]

8. The celebration of his coronation at the auspicious hour of Abhijit in the year of Virodhikrit, brings to greater light his conquest of nearly the whole world, and points to his great valour, which is the source of destruction to his enemies.

[Note.—In Sanskrit, Abhijit literally means 'a victor in all parts of the globe'; so also does Virodhikrit mean a destroyer of enemies.]

9. Since Edward VII took leave of this world for Indra's paradise, our George was crowned king in England; yet, he cheerfully so favoured us with his visit to Delhi, favoured that we might have the proud privilege of witnessing the grand ceremony of his second Coronation.

10. Historians interested in the research of antiquities declare authoritatively that the Indraprasta of the Pandavas is this modern Delhi.

11. Our Emperor left London with a large number of army and set sail for India which he reached within a short interval of about twenty days.

12. At first, George and Mary landed in Bombay where they became the cynosure of millions of eager eyes. There they halted and visited various sites of interest. Soon after they left it for Delhi.

13. There was already a great congregation of the Maharajas of various provinces who had gone over to Delhi with their large retinue to pay their homage respectfuly to George.

14. There was also a great concourse of millions of people from various parts of India who had flocked to Delhi so that they might feast their eyes with the grand spectacle of the Royal Personage. There they had chosen their respective residences in different sites and were anxiously looking forward to the occasion of the royal visit. Though it is an impossible attempt on my part to give out a complete list of the various places of the innumerable subjects who were then present, at Delhi, I shall, still, give out the names of such places as should

not escape our notice. They are :—Aṅga, Vaṅga, Kalinga, Kuntala, Kashmira, Magadha, Kamboja,

15. Lata, Gauda, Ghurjara, Malawa, Sauvira, Sindhu, Anarta, Aratta, Chola, Kerala, Panchala, Abhira, Chera, China.

16. Konkana, Vankana, Mankana, Kosala, Saka, Nishadha, Parasika, Matsya, Madra, Yavana, Turushka, Kasi, Kanchi.

17. Kekaya, Hehaya, Malada, Dravida, Karusha, Kulya, Kampilya, Sumha, Andhra, Salva, Parada, Yaudheya, Kinja, Gandhara.

18. Bahlika, Tarka, Hola, Trigarta, Lampaka, Surasena, Mudgaraka, Kamarupa, Bhanrika, Tokshara, Kusata, Chedi.

19. Tilakhala, Hulinga, Maru, Bhoja, Maharashtra, Jangala, Ishika, Sabara, Udumbara, Saura, Mekala, Vrika, Setuja, Aparanta.

20. Saradanda, Mahakara, Dasarna, Yugandhara.

21. The Viceroy, the Governors of Madras, Bengal and Bombay accompanied by other high functionaries, were also present at Delhi, to take part in the ceremony,

22. At the dawn of the day of the Coronation, when the millions of stars that were twinkling in the vast firmament above grew faint when the moon was shorn of her lustre, when the sun made himself visible from just above the eastern horizon, when darkness was utterly dispelled.

23. When the gentle breeze 'of the incense—breathing morn' was fragrant with the fine odour of the lotuses that had put forth fresh blossoms, when birds were chirping melodiously and setting out on their daily mission with an abundance of frolicsome air.

24. Twenty thousand, infantry were, in obedience to the command of the Viceroy, beating their kettle-drums, and shooting their guns which produced such loud booming sounds as echoed even through the remotest regions.

25. The neighbourhood of Delhi was furnished with thousands of pavilions so as to accomodate in a highly fitting manner the Supreme Sovereign himself not to speak of the Maharajas, the Governors and the other high functionaries.

26. The Royal residence shone in the midst of those of the Maharajas, the Governors, the Councillors, both the Legislatic and the Executive, the Commander-in chief, and the Zamindars in the manner in which the Himalayas shine in the midst of the 'Kula' class of mountains.

[Note. In Sunskrit, it is supposed that seven class of mountains called the 'Kula' mountains, exist in each division of the continent of India ; they are :— Mahendra, Malaya; Sahya, Saktiman, Gandhamadana, Vindhya, and Pariatra]

All the pavilions which were made of cloths that were coarse, clean, thick, white and huge, which were each furnished with two storeys that were so high as to come in contact with even the regions of clouds, which were de-

corated with various pictures painted in different colours in an excellently artistic manner, which were each provided with hundreds of windows whose bars were made of the precions wood of coral, which were supported by highly polished sandal-wood pillars, whose various gates were equipped with fitting doors to which were fastened plates of silver with bubble-like nails of gold, whose floors were paved with moon-stone and were decorated with the floral paintings of gold and silver studded with various kinds of gems and rubies, whose gateways were adorned with the suspension of garlands made of the green and tender leaves of the mango and the sandal-wood trees, and of the flowers of the Mandara tree, which gained in grace on account of the decoration made at the gateways with the plantain trees fully laden with ripe fruits, where were beautifully hanging down clusters of green cocoanuts and fruits of the hintala, palmyra and date-trees, which were illuminated with oil-lamps, jewel-lamps, lights arranged either in close order in a line or set in the form of a circle, gas-lamps, glass-globes of various colours, and prisms, where innumerable emerald dolls were shedding splendid lustre, whose court-yards were well washed with sandal-water and swept, which emitted a fine odour due to the fine fragrant fumes caused by the burning of incense and black Agellochum that (fumes) went up far high into the region of the blue ethereal sky, whose four quadrangular blocks (in each) were elegantly furnished with pleasure-houses, treasure-rooms, jewel-rooms, harems, kitchens, bath-rooms, cowstalls, stables, chariot-houses, litter-houses, carriage-

sheds, armouries, toilet-rooms, concert-halls, which were supplied with innumerable water-pipes that were placed in close proximity to one another, whose pleasure-gardens abounded in wells, ponds and tanks that were surrounded by trees noted either for their fruits, flowers or shade, such as the sal, the mango, the palm, the sagopalm, the cassia, the tamala, the pine, the vakula, the patala, the Aswatha, the wood-apple, the citron, the kuravaka, the kunda, the tinduka, the kakatinduka, the syandana, the sandal, the rochana, the madana, the mandara ; which were adorned as it were with the avenues of such creepers, plants and potherbs as the rose, the lotus, the jasmine, the water-lily, the javanti, the champaka, the navamallka, the damana, the virana, the fragrant-grass, the white lily, the hill-jasmine, whose pleasure gardens were the abode of millions of many, merry, beatiful land-birds and water-birds, that enhanced the charm and the grace of the wells, ponds and tanks, birds such as parrots, cranes peacocks, geese, cuckoos, crows, partridges, sparrows, quails, storks, ducks, swans, chatakas, pigeons, vartakas, which were accomodated with many halting-houses for guests, which were watched by thousands of vigilant and well-armed foot-soldiers, which appeared as though they were the celestial cars fixed to the earth on account of their greater weight caused by the unbounded joy of the various gods and goddesses seated therein, who had descended to the earth to witness the splendid festival, and where there was a vast number of post and telegraph offices established to flash and impart intelligence at every moment.

27. Hard by the royal residence was constructed the audience hall, where the ceremony of the coronation of the Emperor was intended to take place. It was shining so brightly as to throw into the shade even the splendour of the full moon shining in the midst of the region of stars.

28. The coronation hall, which was supported by towerlike columns inlaid with precious jewels, which was situated in the midst of a bigger chamber, to which were adjoined four quadrangular courts, which was adorned, as it were, with series of steps embossed with various kinds of costly gems, which was decorated with a unique canopy whose raiment was made of the finest gold lace and whose texture was very exquisite, and which rested on four posts that were, in their turn adorned with garlands wreathed with the tender leaves and flowers of such trees as the mango, the tamala, the sandal, at whose heart was erected a platform, upon which was placed the invaluable lion-footed throne that was studded with star-like diamonds emitting highly resplendent and variegated lustre, and that was handed down in succession from his forefathers, where were kept holy vessels full of holy water, where were placed garlands, sandal-water, rose-water, camphor, fruits such as the plantain, leaves of piper-betel together with areca-nut, catechu, chunam and spices, bunches of flowers —all kept in their respective receptacles, such as jugs, cups, plates or dishes, whose interior was illuminated with thousands of lamps, that were reflected in mirrors with gold edges, which was indicative of the ceremony

of waving lights performed with a view to avoid the results of the evil eye, where were hung down innumerable artistic glass-globes and light-sifting prisms, which was adorned mith millions of images of birds such as the swan, the peacock, and others, whose floor was covered with invaluable and artistically painted carpets, which was accomodated with sofas that were befitting the rank of the visitors and that were stuffed with the softest down of the swan, which was lit up with thousands of ruby lamps fixed in the hands of statues that were decked with 'Lazuli' stones, that appeared like the Goddess Lakshmi herself, which was rendered fragrant with the ten kinds of fumes given off by the aromatic wicks that were burnt in numbers and whose fine odour arrested and attracted the attention of persons removed by a distance of even ten miles, was indeed very radiant and appeared as though it were the assembly hall of Yudhisthira constructed by the celestial architect Maya.

29. The Royal road was guarded for the safety of the Emperor by the infantry that were gleaming in purple, that were hoisting up their flag staffs, that had weapons hanging down from their belts, that were standing in a symmetrical array.

30. All the citizens that had gone up to Delhi, with their parents, wives and children, from the remotest corners of India, with the intention of witnessing the grand and unique festival, were well-suited; they were rushing forward in the royal road making their way against the current of innumerable coaches and litters.

31. There was a great influx of millions of husbands in company with their beloved ones who (husbands) were shining in ornaments like garlands of pearls, which shed splendid lustre that appeared as though it were the ceremony of waving lights performed on their behalf to ward off the results of the evil eye, who were clad in fresh linen, silk and other clothes whose chests were well smeared over with sandal-paste, whose braided and ornamented hair was inlaid with jasmine flowers, who were delighted by listening to the sounds produced, at the auspicious hour, by the beating of various kinds of drums, such as the damaru, the madduka, the dindima, the jarjara, the jharjhare, the hudukka, the jhara, the tattari the bheri, the mardala, the pataka, the tala ; by the blowing of the conch, the bugle, the kahali, and the horn ; by the playing upon the vina, the pipe, the dardara, which were either 'tala' 'anadha' 'sushira' or 'ghanas' as the case had been, which kept either slow, middle or quick times ; who put on a smiling countenance which looked as cheerful as a newly blossomed lotus, who were looked upon as though they were the band of Gandharvas who had gone up to Delhi, to hear the melodious music, and who held betel in their hands; their beloved ones in their turn, had their hair braided gracefully which were adorned with various kinds of circular jewels, resembling the sun and the moon in their splendour and form, with many semi-circular ones, with crest-jewels, serpent-like jewels, jatanagakas, valapasyas, patrapasyas, lalatikas, which were one and all of them, studded with pearls, diamonds, corals, lāpides lazuli, topazes, gems, emerald, onyx,

sapphire, whose lotus—like forehead which was shining with the tilaka-ornament of the emerald stone, vied in grace with the full autumnal moon, with her mark full in her face, whose beautiful ears were adorned with diamond rings which created in the minds of many the suspicion of whether they were the planets jupiter and venus, shining by the sphere of the moon, whose limbs were all cut in fine symmetry and were as tender as the stalk of the lotus-plant, which were adorned with valuable ornaments, such as pearlnecklaces the number of whose strings ranged from one hundred, thirty, twenty, sixteen down to four, nose-jewels, upper-ear. jewels, collars, coral, necklaces having twenty-seven pearls, perla-chains of sixty-four, necklaces made of gold-coins, gold-necklaces of one string, necklaces having twenty-seven pearl-chains of sixty-four strings, necaklces of many armlets, bangles, rings, bracelets, seal-rings, girdles, anklects, tinkling trinkets and toe-rings, who wore dreesses such as bodices, fibre cloths reaching the feet, washed silk cloths, and upper garments on whose two edges were drawn the figure of pair of swans with orpiment, which were made of fibres, cotton, silk obtained from worms, and wool, and which vied with the costly dresses that had issued forth in quick succession from the region of the hips of Draupadi through the infinite grace of Lord Krishna ; whose upper parts were somewhat bent down with the weight of their breasts which appeared as though they were the holy pots full of water intended to be used in the ceremony of coronation, whose gourd-like nether lips that were naturally red became redder still because of their chewing

of betels, whose eyes resembled the just opened blue water-lily whose creeper-like eye-brows were quick and active, who wore many chaplets some of which were worn in the hair, some were hanging down from their locks, some were worn in the form of a sacred string, others worn on the head, which were made of flowers such as the jasmine, the double-jasmine, the Arabic jasmine, and the Javanti, whose lotus-like countenances were adorned with their swan-like smiles, whose bodies were well cleansed with perfumed powders, who were anointed with fragrant oil, whose feet were painted with lac, whose hair was perfumed with the fine odour of the fumes of sweet resin, whose bodies were smeared over with perfumed powder and sandal water, and who were a great source of delight both to the eyes and to the minds of those who saw them.

32. Our great Soveiregn created an unspeakable joy in the minds of all visitors by the casting of the side-glances of his lotus-like eye which emitted grace, and mercy, and arrived at the spot with his beloved Mary in a car.

33. He was, then, wielding the sceptre in his left hand, the Holy Cross in his right, wearing the royal crown inlaid with various kinds of precious stones, which was indicative as it were of his bearing the burden of the protection of the whole earth on his own head.

34. He got down from his splendid car and entered the hall being escorted by the Viceroy; he was covered with a shining coat of mail, had put on his regal toga, whose train was being borne by different princes. His gait was as dignified as that of a young and fresh elephant which made the earth tremble under his feet.

35. He was gazed at by his spectators with their eyes wide open even without a single winking of their eye-lashes; for he was a never-failing fountain of delight to them.

36 Queen Mary, the beautiful, who was adorned with costly jewels set in with precious stones which produced tinkling sounds as she walked which indicated that they were, as it were, the words of benediction and applause during her entrance into the hall, whose delightful cheeks bulged out to a little extent which was due to the smile in her countenance, who cast grace-expressing glances at her subjects,

37. whose head was round, whose eye-brows were curved, whose face was so bright and cheerful as to create a suspicion in the minds of men if it were a spotless moon, whose eye-balls were rolling, whose eyes extended to her ears, whose nether-lip resembled the gourd in colour, whose teeth were as fine as the jasmine bud,

38. whose chin resembled the pearl-oyster in form, whose voice was as melodious as that of the cuckoo, whose nose was beautifully cut, whose hair was curly, whose ears were as curved as the noose of a rope, whose neck was conch-shaped, whose complexion was as bright as gold,

39. whose hanging arms were so long as to touch the knees, whose waist was slender, whose thighs resembled the trunk of the elephant, whose knees were as polished

as the mirror, whose shanks were the quiver, as it were, of the God of love, whose feet that bore the impression of lines of various forms such as the chariot, the circle, and the flag, threw into the shade the beauty of the lotus, who wore well-washed clothes which were indicative of her pure heart,

41. whose gait was as graceful as that of the she-swan, who was always vigilant; in protecting her subjects, who wore a crest jewel, that was inlaid with the precious Kohi-noor which was at first worn by Sahadeva, and which was afterwards presented to the dynasty of Victoria by Ranjit Singh who was in possession of it,

42. which was worn by Victoria herself, and by Alexandra, entered the hall with George, being escorted by the Viceory,

43. Then they adorned the hereditary throne. even as his father and grand mother have done.

44. Then the king who resembles the clouds stood up and addressed the audience in ambrosia-raining words thus :—

45. "Only some six months ago, this year, I was crowned king by the Archbishop; but I derived no pleasure in having the ceremony performed in your absence. I am attracted to you by your extreme loyalty and now feel the great delight, that I then lacked so much, by having the ceremony of my coronation performed in your very presense.

46. It was in virtue of the result of good deeds done by me for a long time that I have now become your Sovereign. Protection will I afford you; be contented and bid farewell to anxieties.

47 I am always bent upon keeping a watchful eye on your welfare."

48. Thus he filled his audience with delight with words of peace and safety and resumed his seat. Then the whole assembly were extremely pleased with his generosity and began to shower encomiums upon him with sincere hearts.

49. Then commenced the paying of homage to the Monarch.

50. The Viceroy, the Commander-in chief, the members of the Viceregal Executive Council, the Nizam of Hyderabad, the Rajas of Baroda, Mysore, Kashmir, Rajputana, Central India, Baluchistan, Sikkim, and Bhutan,

51. the Chief Justice and the Puisne Judges of Bengal, the members of the Imperial Legislative Council, the Governors and Heads of Provinces with the members of their Executive Councils and other Provincial Ruling Chiefs tendered their homage in their due order.

52. The joy of George knew no bounds and found its outlets at once through the various boons he conferred on us which the Viceroy openly declared in the assembly in the following words :—

53. "I do hereby declare the royal boons that were communicated to me by His Majesty through his

Secretary. A grant of fifty-lakhs of rupees has been made for the promotion of elementary education. Indian military officers will be eligible for higher promotions and greater honours.

54. Henceforth no Nazarana payments shall be made by the Royal Indian Princes upon succession to their states. The sundry debts which some Native Chiefs owe the Government will be cancelled.

55. More than five thousand prisoners shall be released from their confinement. All those civil debtors who are thrown into the prison merely for their inability to pay back their debts to their lenders, shall be discharged from their dues.

56. All employees of the civil service whose pay may not exceed the sum of rupees fifty per mensem, are promised the grant of half a month's pay.

57. On the holders of the venerable titles of Mahamahopadhyaya and Shams-ul-ulme shall be conferred an annual pension. As a reward for conscious public service some grants of land free of revenue shall be made in the Frontier Provinces.

58. The partition of Bengal is, according to the Royal mandate, annulled and Bengal is unified into one. Henceforth concessions to Indian subject are to follow one another in quick succession.

59. This Delhi was the Capital city of Yudhisthira and the other Pandavas. Afterwards it was divided into six cities and in course of some more time it was again divided into eight.

60. Then it was in the hands of Prithvi Raja, who was soon after stripped of his capital by Mohammed Ghori. Then it passed into the hands of Akbar. It was again handed down to the ever-memorable Sha Jahan and then to Bahadursha.

61. Then the East India Company got possession of it which, again, Victoria came in possession of in the year 1858.

62. Next it continued to be the capital under Edward VII till at last it has rested in the Emperor George's hands Taking notice of these facts, Delhi is once more made the capital of India.

64. When our Emperor visited India before in the year 1905 in the capacity of the Prince of Wales; then His Royal Highness was so much impressed with your loyalty that he became extremely pleased with you. All these boons that you have now received at His Majesty's hands in the capacity of an Emperor is but the fruition of the long-cherished affection of His Majesty for you.

64. Cherish ye, citizens of India, bright hopes !"

Having thus thrown the assembly in an ecstacy of joy, the Viceroy resumed his seat.

65. When the members of the assembly heard the Royal mandate that fell from the lips of the Viceroy, they were all immersed in the ocean of joy; yet they, with uplifted hands, pronounced various words of benediction praying with sincere hearts for the welfare and prosperity of the Emperor.

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SECOND CHAPTER

Having left his throne in the manner in which the lion leaves the mount Meru, his seat, he mounted his carriage in the same manner in which the lion ascends the mount Meru surrounded by his retinue and cavalry and soon regained his seat.

2. When the thousand-rayed sun attained his zenith, the myriads of thirsty birds quenched their thirst and perching themselves on their nests commenced to make various crackling sounds expressive of their mutual welfare.

3. Then the Emperor took rest after having partaken along with his spouse and dear friends of the sumptuous repast spread before them.

4. Then the sun sped down the sky to relate as it were to the American people the Emperor's brilliant coronation which he had witnessed.

5. Then, though, like the heroic sovereign who had planted his foot upon the heads of vassal king and made his kingdom happy, the sun too planted his rays on the crests of those mountains on which he could plant them and made his disc crimson, yet the sun, wonderful to relate, was about to set (unlike the sovereign who was rising in prosperity).

6. Then at that time the Emperor impelled by curiosity to have a look about the town, ascended his

chariot along with his consort and choice friends, and surrounded by a small escort drove round the town noting with approbation the beauty of the various streets and shops in every detail.

7. Then at Delhi, in anticipation of this grand occasion all the streets were cleaned and decorated with scrupulous care, the city was as it were, beautified and strung with garlands indicative of welcome, and every house-top had flags which seemed as it were to touch the sky and many were the water-sheds at the street-corners (the meeting place of four roads) built in a fitting manner the shops were full of various articles of merchandise brought by the merchants from various countries; the beauty of the city at that time, though beyond words and imagination, will be described a little below.

8. At one place there were shops where cosmetics were heaped in plenty, such as, for instance, musk, European saffron, saffron water, essence of camphor, turpentine, compound perfumes, perfumed powder for clothes etc., patra, agaru, kalagaru, black agellochum, sandal, lac-essence, fragrant paste consisting of camphor, Agellochum, musk and cakkola; many kinds of fragrant roots, nutmegs, takkola, white sandal, kachehuraka, fragrant ointment to increase perfume, hair chandana, red sandal etc. In another place were shops for the sale of variegated cloths the threads of which were got from barks, cotton-seeds, silk-worms and wool; such as bleached silk which were worn by persons on holy occasions, mantles, lower garments, warm cloths of many

kinds,drawers, trousers, coats, petticoats, tuckers, blankets, woven silks got from the nests of silk-worms, carpets of variegated colours, curtains, awnings, door-mats, tent, etc. In another place were shops of jewellery; in glass cases were placed crowns, shoulder bracelets, pearl-chains consisting of sixty-four strings, necklaces, ornaments worn on the fore-head, ear-ornaments, collars, bracelets, woman's girdles decked with brilliant stones, rings, seal-rings, ornaments for the heads with the shapes of the sun and the moon on either side or with the crescent sun and moon, ornaments resembling the hooded snake worn on the back of the heads, ornaments worn on the braided hair of women, crest-jewels, ornaments worn on the forehead, ruby-earrings, pearl-necklaces of one hundred strings ; and others consisting of thirty-two strings, and someothers twenty, some others of sixteen strings and yet some others of four strings, nose-jewels, coral necklace, necklaces of gold coins, pearl-necklace of one string, necklace consisting of-twenty-seven pearls, gold-necklaces, bangles, bracelets, wrist-chains, anklets, and toe-rings. Somewhere else were situated flower-bazaars, flowers for instance such like jasmines, double jasmines, javanti, Arabian jasmines, jasmine of many kinds, kuravaka flowers, oleander flowers, kutaja flowers, dhamanaka, roses, lotuses, white lilies etc, chaplets of wonderful combination of flowers worn in the hair, chaplets hanging from the middle locks, chaplets worn in the manner of the sacred thread, chap-lets to be worn on the forehead, chaplets hung round the neck, chaplets to be fastened round the neck, and splendid flowers to be worn round the ear, Barhista flowers,

vegetable perfumes placed in baskets made of cocoanut fibres. And many were the toy shops such as for instance tops, balls, wooden balls for play, foot-balls, marbles of various colors, bigomas couries, gambling balls, cards and chess-men. There were also jewellery shops in plenty. In one place bars of gold and silver resembling big slabs of rocks ; in another place were collected pearls, diamonds, corals, sapphires, topazes, rubies, emeralds, gems. In another places were heaped articles for consumption, such as jaggery, unrefined sugar, granulated sugar, honey, sugar, sugar candy, inspissated juice of sugar cane. In another-place were seen fruit shops where were heaped jack-fruits in plenty, dates, graft-mangoes, ordinary mangoes, plantain fruits such as white bananas, green plantains, red plantain, grapes, grapes preserved in honey, many kinds of citrons, sweet citrons, koyya, lemons, kadarai limes, oranges, grapes just got from plants almonds and sara, etc. In some other place were granaries stored with all kinds of grain like big grain, red rice, black rice, white rice, best sort of rice taking six months to ripen, rice which takes sixty days to ripen, samai rice, chick pea, varieties of peas, round peas, wheat, wild wheat, all kinds of inferior grains half-ripe barley, cholam, kambu, barley, varaku, black kidney bean, lentils, beans, payaru, perumpayar, linseed, navya, green barley, sesamum, wild sesamum, mustard seed, white mustard, black mustard, gram, half-ripe barley, various kinds of pulse or lentils, red gram, coriander, parine seed, and grains belonging the category of needle grains, peas, bearded grain, pulses, inferior sorts of grain. In another place

were medicine shops filled with all sorts of medicine, herbs and roots, mustard curamin, black curamin, pepper, white pepper, tamarind, asafoetida, salt,chillies, dry ginger,long pepper, big pepper, root of long pepper, ginger, different kinds of pepper, leadwont (kodiveli), medicinal plants, large cardamoms, perfumes, 'valmalagu', cloves, tuberu, root of the lotus, 'Attividian', the medicinal plant koshtam, saftlower, 'omum', jatamamsi, vermi fuge plant, vayuvidangam, ahmaduram woody, cassia, bhelhium, salt petre, borax, turpentine, tar and medicinal drugs of great efficacy. Elsewere were seen shops where all kinds of vessels were sold such as pots of different sizes, jars, hearths, furnaces, jugs big and small, tumblers, pitchers, basins, frying pans larges and small and leather bottles, seethers, boilers, spoons of various sizes, trays, platters, shallow dishes vessels to boil rice, plates, lamps, hanging lamps, bed, room lamps, cup like lamps, buckets small bowls to hold sandal-water, ghee, etc., pan-sugar boxes, cups in all sizes and shapes, rose-water spray pestles, mortars, hanging jars, water jugs, golden vases, loops, swings, etc.,

In certain other places were seen shops, which contained articles for domestic use, articles such as paddy-beating mortars, and pestles to suit the same, baskets to store corn, granaries, ploughs, kitchen instruments for cutting vegetables, stone mortars, hearths, mill-stones to grind corn, chutney-making mill-stones, lower and upper brooms, sieves, cribbles, winnowing-baskets, caskets, grain baskets, boxes, churn-staffs, plough-yoke ties, cords; of cattle, spades, pick-axes, scythes, goads, scrapers,

shovels, harrows, rollers to level the sown field, threshing floor posts, tapes, ropes to draw water with string to dry cloths on, nails, screws, tongs, nippers, small and large scissors, basins, yard-measure sticks, bamboo sticks, cross beams, pillars, lengthwise and breadthwise beams under the roof, pulleys, brackets jutting out of the wall planks, basements of pillars, window-frames, doors, bolts, ladders, locks, keys, long door bolts, woods of thatches etc.

In some other quarters there were many refreshment rooms kept for the benefit of travellers which contained among others the following edibles: flattened rice, salt puddings, coffee, curd-pie, fried grains, fried rice, cooked-rice of the finest quality, soup, cakes made of rice flour, black-gram, and Bengal gram, curds broth, pulse-juice ; they (the refreshment rooms) were as it were the never failing fountains from which were flowing torrents of ghee prepared from the fresh butter of the cow ; they were giving off such fine flavour as delighted the organ of smell even of those separated by a distance of eight miles and was even tangible because of its intensity ; they were noted for their condiments of such vegetables as the brinjal, the sweet potato, the apple, the pumpkin, the cucumber, the musk-melon, the serpent cucumber, the lady's finger, the plantain, different esculent roots, the watergourd, the jack-fruit, the bone like gourd, the mango, the beans, the small beans, the wood apple, the momodica charantia, greens, the garlic, the radish, the cornilla grandiflora, and the onion; they were noted also for such palatable dishes as the seasonings of boiled or flattened rice, thin

blackgram cakes, round balls made of wheat ghee and sugar, semi-circular sugar cakes, rice cakes prepared with jaggery, wheat-cakes, balls of seasoned cocoanut kernel, crescent-shaped cocoanut cakes, plumpy wheat-cakes, green kidney-bean, rice prepared with lime juice, tamarind rice, citron rice, sesamum-rice, sugar-porridge, butter-pudding, seasoned kernel of green-gram, chick-pea, lentil, little beans, barley, dolichos catjang, linseed and white lin-seed; for such pickles as those of the ginger, the citron, the mango, the pepper, the great chillies, the yellow myrobalum, the Karonda, the gooseberry, the orange, the lime ; there was a free distribution of an enormous quantity of curds of buffaloes which (curds) resembled the full antumnal moon in whiteness, which could be cut with a knife, which were so solid as capable of being taken in hands which were so prepared only on the previous night or only that morning, which were delicious because of being creamy at the top with their varieties of cream, thick curd, and fluid curd and also for the enormous quantity of diluted butter-milk, which was transparent and mixed in proper proportions with tamarind, salt, asafoetida, mustard, the fragrant leaves ot kalapatra, dried ginger and a due quantity of lime-juice.

There were the boarding houses fully and thoroughly equipped with the four kinds of dainty food, edible, licked, sucked and drinkable. Noises high and loud of enthusiastic servants were ringing all round the boarding-houses—such noises as in one place " cook and fry ", in another corner— " eat sumptuously, drink

heartily ", elsewhere—" have a bite and rejoice ", in one place—" eat this solid food and we will give enough of liquid food also "; in another place—" Welcome ! How do you do ?"; in one quarter—"Come, Come ! Come along—go ! look to it ! look shorp ! "; in another quarter " Well ! that won't do ! get something more from the kitchen ! serve well !"; in some other quarter—" Set up the furnace ! put out the hearth !"; in some other quarter- " Set up these vessels on the hearth ! remove those vessels from the hearth !" in yet another quarter—" clean the vessles well both inside and outside " The servants were faning the guests with fans made of palm-leaf, peacock-feather, or the cus-cus root, and supplying them with fragrant water perfumed with the cus-cus root, the cardamom, the dry ginger, and the trumpet flower; the guests were supplied with fragrant and ruddy sandal solution ; there was a liberal distribntion of handfull of betel-leaves to every one with the ordinary accompaniment of cracked nuts, which were mixed with powdered cloves, fragrant fruits of the takkola plant, nutmegs, the mace, the European saffron, the essence of concentrated camphor, cordamoms, the dried kernels the of cocoanut, cinnamon barks, aromatic long-pepper, and which were besprinkled with ghee; the leaves were so tender as could be torn off even by the gentle breeze. He viewed all these sights gracefully during his drive round Delhi ; he also showered with a lavishing hand an abundance of riches on the various beggars, such as the deformed, the pigmies, the hoo-nosed, the lame, the handless, the hand maimed, the hunch-backed, the noseless, the

puny, the deaf, the dumb, the deaf-mute, the idiots and the blind. He did also witness the spectacle of the cows and oxen returning at sunset to their respective stalls, with an abundance of frolicsome air, which were surrounded by their calves playing the part of the young deer by leaping and bounding with uplifted tails by their mother's sides, which were strong and stout, and had grown to the height of a man with his hand lifted up. The cows were very fond of their calves, some of them were of premature calving; others calved only after long intervals, some others brought forth a calf every year, some more had lately calved; certain cows yielding a drona (or 2 marakals) of milk; and some had udders as big as a pot. Then followed a host of bulls some of which were kept for covering, some were either big or old, while there were some whose nostrils were bored through; there were also others that had either four or six teeth; there were also bullocks which could be yoked either to the cart or to the plough, and many other oxen.

He had also the view of such fine scenery as these :— the fields of paddy and wheat by the city whose ears of corn were at the beginning of autumn either green or just ripe or bowing down under their weight because of their being well-ripe. This bowing of them seemed as though it were the homage paid by the fields to the Emperor; beautiful tanks whose waters were clear on account of the rising of the constellation of Agasthya, which were adorned, as it were with the lotus-buds whose inside was sounding with the hum of bees; this seemed

as though the (tanks) addressed the Sovereign in a reverential tone "May your Majesty be pleased to accept this present of lotus-buds offered by us to thee," and as though they had their hands folded and lifted up to heavens in token of their reverence to the royal personage. This last scenery threw him in such an ecstasy of joy that he viewed it even without a single winking of his eye-lids. Thus, he came witnessing various scenes of interest from his car which was moving at a very slow speed, so that all the spectators in the royal road might not encounter any difficulty and that they might feel immensely pleased with looking gazingly at him. Then he ascended the topmost storey of his palatial pavilion and shone to a great advantage like the splendid lord of night who ascended the summit of the eastern mountain at the same time.

9. There was a striking similarity between the two lords (the rising moon, who is the lord of night, and the Emperor) who were both gaining more and more in splendour, who were both bent upon destroying their foes (the emperor destroyed his enemies while the moon dispelled darkness, his foe), who were both purely silvery in their colour, whose 'Mandalas' were "rakta".

[Each of the words 'Mandala' and "rakta" has a two-fold significance, "Mandala" meaning disc with reference to the moon, and kingdom with reference to the Emperor; so also does the word 'rakta' signify that the moon was ruddy in colour, while, with reference to the Emperor, it means that his subjects were very loyally attached to him. This is known as the figure of "slesha" or "Paronomasia."

10. The Emperor was attended by a galaxy of his worthies such as his Secretary, his allies and the Viceroy while the moon was situated in the midst of various luminaries, such as the planets and stars. Thus, there was a most apt and happy comparison between them.

11. Afterwards, the Emperor enjoyed his supper with thoseworthies who were near and dear to him. Then, in answer to the prayer of great men, he paid his visit to the spot where they intended to have a fine exhibition of fire-works.

12. Such a brilliant display of fire-works was not confined merely to the precincts of Delhi; but the spectacle was conducted on an equally grand scale in most of the villages and big cities throughout the whole of India such as Madras, Bombay and Calcutta.

13. The fancy-hall that was constructed there where were kept huge machines to make rockets with and which was illuminated with dazzling lights, and different kinds of rockets made of various kinds of powder and where the Emperor seated himself on a costly sofa along with many Maharajas who had come there to witness the scene, shone in the same manner as the vast and unlimited sky adorned with the moon and the innumerable stars.

14. Then amidst the display of fireworks, rockets were set fire to and they darted into the air producing crackling noises, which would confuse the whole universe showering sparks of fire and assuming different

shapes such as the elephant, the flag, and so forth attracting thereby the attention of all the spectators.

15. Then again there were brilliantly glowing lights big and small such as gas lights, electric lights, and others gracefully arranged on pillars and posts. The intensity of their brightness expelled all darkness from the spot. Powders of sulphur, resin, and other combustibles were mixed together and set fire to. An array of bright blue lights were seen all round, lights of different colours, white, blue, yellow, green, red, orange and variegated. Their splendour was such as to vie even with that of the moon, and as to convert the night into a bright day. The whole sky was deluged as it were with flower-like sparks of fire issuing from some rockets. In some other place wheel-rockets were set fire to which emitted such brilliant sparks of fire into the sky as were twinkling there like stars shining in the heavens. Somewhere else were discharged sky-rockets which burst into innumerable stars and added very much to the number of the wives of the moon. Myriads of balloons were lighted and sent up into the sky which appeared as though it were lit up with millions of moons. The ethereal region was radiant with various rockets such as those attached to posts; with those either arranged in a circular form, or piled together in heaps on heaps well bound together, and also with darting rockets. Thus there were produced roaring sounds in the sky. There were also many brilliant but long-sustained lights resembling lightning. In another place it was illuminated with sparks of fire that appeared as though they were so many glow-worms.

In some other quarters it appeared as though it were filled with many crawling serpents. In another place, there appeared many abodes, as it were, of shoals of fishes. Elsewhere the rockets seemed as though they were so many crab-holes in the sky. In some other place, the sky became the exclusive domain of scorpions. Somewhere else the sky appeared as if it were lighted with the crimson hue of the rising sun. Everywhere millions of fire-rockets were thrown into the sky, which produced such loud sounds as threw the whole universe into utter confusion and dismay. There was not merely a congregation of mortals who had presented themselves to witness this grand spectacle but there were also present such celestial sages and heroes as Brahmarishis, Devarishis, Maharishis, Indra and such of his bands as the Vidyadharas, the Gandharwas, the Kinnaras, the Kimpurushas the Siddhas, the Charanas, the Apsaras, and others. On witnessing this grand sight some out of the said celestial personages were struck dumb ; some were dancing, beating time with cymbals in their hands ; some others made gesticulations by way of enacting the history of the hero below them ; certain others were prone to make gestures to indicate the passion of their joy, and some beat the kettle drums. Some divine courtesans (Apsaras) were singing melodious songs ; some of them were beside themselves with ecstacy of joy and prattling; some others were being drowned in joy. Some were playing on the lute. To some their hair was standing on its ends ; some were bent on choosing their lovers

either by making wanton gambols with them or by garlanding them. Certain others were embracing their beloved without the slightest sense of bashfulness. Some were practising coquetry; some were going round in a circuitous manner with modesty. Some others were pouring down showers of eulogy. Some more were walking to and fro in a merry manner ; some were drinking ambrosia. Others were drinking intoxicating liquors. Somewhere else, this grand ceremony was being proclaimed by some. Elsewhere flowers of the celestial tree kalpaka, were being continuallyr showered on the sovereigns with a lavishing hand. The various gods, Brahmins, and Rajas, lifted hands and showered jewel-like words of benediction on their majesties that (words) proceeded spontaneously from thei lotus-like lips in streams which challenged as it were actual torrents of honey to a combat, and pronounced their benedictions in the following manner :—" May ye be blessed with longevity, perfect health, adamantine bodies, progeny, steadfast love for each other, and the eight kinds of wealth such as riches, corns; may your noble qualities shine with more and more glory. May ye be the receipients of an infinite series of blessings !" They all addressed the Emperor at the top of their voice and at the height of their zeal "May thou reign for a very long time with thy beloved queen."

16. Then at midnight after all the shows were over, His Majesty and his consort left the spot for the Royal quarters with their body-guards and slept on beds specially made of the finest feathers of the goose.

17. It was day-break.

18. The Emperor gave rich presents according to their position and permitted the princes to start to their respective homes. He then left for with Nepal with his consorts, friends, body-guards, and subordinates, covering the distance partly by train and partly by motor-car and reached the impenetrable forests and caves of the Himalayas.

19. There was welcomed by the ruler of Nepal. After finishing all formalities, the king took to hunting and showed the greatest skill on record in shooting tiger and other ferocious animals of the forest for a good number of days.

20. He was then invited by the inhabitants of Calcatta to go there. Complying with their loyal solicitation His Majesty was pleased to go there. There he took a pleasant drive through its streets attended by the gentry of Calcutta.

21. He was requested to be the Chancellor of the Calcutta University Convocation of that year on which occasion he pleased the audience by the nectar of his sympathetic words and every one present was fully satisfied with the sympathetic expressions of His Majesty.

22. The king was pleased to halt there for some six or seven days. There was formed an assembly there, similar to that constructed at Delhi by all great men both the citizens of and foreigners to Calcutta. He was invited by them to visit it. Accordingly be compelled with their prayer.

23. When their Majesties attended the assembly which was crowded to superfluity, they were paid proper homage by all the members of the assembly and were praised in highly eulogistic terms.

24. The Monarch expressed the extreme love that he had for his audience in words from which were rushing forth floods of honey and poured words of hope into their hearts in the form of the encouraging words with a sincere heart "Look forward to the fruition of your bright hopes."

25. He fovoured all of them with his side-glances which emitted mercy in oceans. In excange as it were, for this gracious act of his, be took in return (or in a word attached) the sincere hearts and the eager eyes of all his subjects and made himself ready to start off.

26. Then all the members of the assembly spoke to one another in the folloging manner:—

27. "The kings of this race, whose intellect is subtle and penetrative have always been quite willing to help in all possible ways. They have done much to improve the science of astronomy; they have done a very valuable service to mankind by the establishment of various institutions which made it possible and easy to impart intelligence to the various corners of the globe in an astonishingly short period (such as the postal, telegraphic and telephonic institutions), by the establishment of dispensaries, by the invention of various machines worked by water-power and electricity, and many therinstruments, such as steam-engines, motor-cars, phono-

graphs, water-pumps, balloons, aeroplanes, and by the establishment of cotton-mills and printing-press.

28. They have made provisions for famine and have given a remarkably strong impetus to the cause of education.

29. They have also established various Schools and Colleges of arts and have benefited us in several other wonderful ways. Who else can confer such blessing as these on us ?

30. They are all bent upon protecting us in every way and hence our genuine loyalty to them. May this Emperor George who is now adorns the race live long !

31. It is through some error that the Emperor is called George the fifth (Panchama George) ; he should strictly speaking, be called, George (the essence) of the five (panchaka George) that is of the five Pandavas; for he stands on the same platform of virtue as Dharma ; he is a Bhima, because, like Bhima, he strikes terror into the hearts of his enemies; he should unnecessarily partake of the qualities of Kiriti in as much as he is also a Kiriti *i.e.* (one who has a crown) ; he can also be favourably compared to the yamas (twin brothers) because he is always vigilant in keeping a careful watch upon the proper duty of his subjects (yamanakara).

[Kirithi is one of the epithets of Arjuna ; Nakula and Sahadeva are called 'yamas' because of their being 'twins' the Sanskrit equivalent of yama. The king also can be said to be a 'yama' because he enforces a strict

discipline upon his subjects; 'yamana' means, in Sanskrit, 'disciplinging' (restraining].

32. Dharma was a supreme Sovereign in the same manner as our Emperor George ; he also had Delhi as his capital city in the same way as our king has it at present.

33. The Emperor was named George, because his parents did know for certain in prophetic foreshadowings that he would become the Supreme Monarch or "Raja" for the consonants "Ra" and "Ja", in the word 'Raja' are placed in a different order of justaposition in the word George, Ra and Ja. They did not name him directly Raja, but in a rather slightly modified form ; for they thought that some veil of mystery should be thrown over his name so that the common masses might not at the very first hearing of his name come to know of his real nature, but that only those endowed with the penetrative intellect might look beyond the veil and know of his prowess.

34. The word "Dwija Raja" (moon) is not so appropriately applicable to the moon as it is to our Emperor. There are three reasons which are very obvious:—In the first place, the moon is a raja who has but only one 'ja' in that term which signifies him. (raja) while for the matter of that he should have two; secondly, the moon has a spot in him, and thirdly, the moon is the lord of the Brahmins alone ; but our Emperor has got the grand designation of George, where we have two Jas He is spotless. He is the ruler not only of the Brahmins

but also of the Kshatrias, and Vaisyas. So, the term Dvija Raja is more eminently appropriate when applied to George. So, George is a better Dvijaraja (moon) than the Dvija Raja (moon) himself ?

35. Thus the people talked to one another and then addressed the King as follows :—

" 36. Ge   the lord of the earth, the destroyer of all calamities,   end of thy subjects, the fountainhead of mercy, thou   a single human form and still assumeth so ma   ms for us, as our mother, father, preceptor, friend,   and what not ! So afford us, humble and loyal subjects that we are, shelter and protect us all.

37. Our words gain in strength from ancient authorities who have lent their weight for the establishment of the greatness of the king. So do Manu, Valmiki and other eminent authorities of antiquity, look upon the king as the true friend and relative of his subjects, declare that he is adorable with all the piety that is due to a god. Verdicts such as the following abound in numbers.

38. "A king is made of the essence of the eight guardians of the eight quarters."

39. " The ruler of the earth is Vishnu himself in the form of Man"—

40. The King is the establisher on a firm basis of truth, and justice, the protector of all families, the father, mother and benefactor of his subjects"—